TRUTH

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FRANKLIN D. ROOSEVELT HARRY HOUDINI

BILLY SUNDAY AIMEE SEMPLE McPHERSON

Their Personalities Unchanged

DIRECT VOICE COMMUNICATIONS AT CAMP CHESTERFIELD THROUGH THE MEDIUMSHIP OF JAMES LAUGHTON

(Meet Laughton at New York City — See Page 24)

By R. G. Pressing

Each year, for over ten years, *Psychic Observer* has published the account of *Etta Bledsoe Day*. Ever since her passing, Mrs. Bledsoe has spoken independently over a microphone in Chesterfield's auditorium through the voice mediumship of the Rev. James Laughton.

Most of our readers are familiar with the conditions under which these public demonstrations of direct-voice mediumship are held, but for the benefit of those unfamiliar with the procedure, a detailed explanation will be made.

The auditorium at Chesterfield Spiritualist Camp, Chesterfield, Indiana, seats over 2,000 people. The first Sunday in August, the time when these public demonstrations are held, always attracts capacity audiences. The demonstration is opened by explanatory remarks given by Juliette Ewing Pressing who, down through the years, has been chairman.

After a brief explanation as to just what the audience is about to witness, committees are chosen to examine the cabinet, the rostrum and everything around about. The members of the committee are told to check everything carefully, assure themselves as to test conditions, and then, in turn, assure the audience that the medium has neither accomplices nor paraphernalia, except the microphone in the cabinet.

James Laughton is then introduced to the audience, proper music ensues, the medium enters the cabinet and the great moment arrives when Mrs. Bledsoe's voice is heard through the loudspeaker.

At this point, the reader should be informed that the voice heard is *independent of the medium* and that there is no trumpet in the cabinet. There are those who might think that the voice emanates and is projected much as they hear communications through trance mediums. If this were the case, there would be no need for the cabinet for then Rev. Laughton could stand out before the audience, allow himself to be entranced and conduct the demonstration thru what is called *trance speaking*.

Those familiar with seance room phenomena know that the conditions must be as they are and those familiar with the marvelous mediumship of Rev. Laughton have heard. on many occasions, the inimitable voice of Etta Bledsoe who, incidentally, has manifested through a number of mediums but through none as realistic and evidential as is evidenced through this particular medium.

Why Laughton?

Some pertinent information regarding Rev. Laughton will explain just why Mrs. Bledsoe happens to manifest through him so characteristically.

The Answer

"Why is it you seem to be taking such a great interest in me?" These words received this reply: "*Someday, you will be a great medium and after I am gone, I will come back through you and tell the world that life is continuous and that spirit communication is a fact. Furthermore, all who knew me will recognize my voice and know that I have kept my word.*"

The first question was asked by James Laughton when he was a student at Brady Lake sixteen years ago. The answer to this question was received from none other than Etta S. Bledsoe, who has, for the past ten years, communicated on her day at Chesterfield through the trance instumentality and voice mediumship of Rev. James Laughton.

This year, Rev. Laughton completed his fifteenth consecutive sea-

son as a featured medium at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

When interviewed recently, Rev. Laughton said he was 16 years old, when he gave his first message. Today he is 37 and one of America's outstanding direct-voice mediums. He possesses startling clairvoyance and numerous phases of physical mediumship.

In the book, "Evidences of Immortality," the author, A. W. Wade, describes in detail results obtained at a seance with Rev. Laughton.

For years, Rev. Laughton has served one of the largest churches in the city of Detroit. Today, although he does not conduct a church of his own, he is featured one Sunday a month at the Allen Memorial Spiritualist Church in Detroit, of which Rev. Edith Green is pastor.

For several years, during the winter months, he has held services at Fort Lauderdale, Florida, and expects to return to that city and conduct regular Sunday services in conjunction and with the cooperation of the Rev. Edward Mackey of New York City.

The Story Continues

No one, who has had the opportunity to hear these Etta Bledsoe Day demonstrations, can doubt their authenticity. I was not privileged to be at Chesterfield during the demonstration but at the close of camp, I did hear the wire-recording and had I not had this privilege, I would not feel qualified to write this article.

I have always said that it is the human side of spirit communication that is most convincing. True, the voices are not, in all instances, exactly as we woulld like them nor can we say that they remind us of the voice we heard on earth, but there are other things that add to conviction — phraseology, enunciation and, above all, those human traits which undeniably creep in and *prove.*

For instance, when the voice of Billy Sunday literally pierced the atmosphere, his old "fire and brimstone" manner was unmistakable. Whilst I do not remember his voice, I shall never forget his mannerisms and phraseology when I attended one of his revival meetings in Oakland, near Pittsburgh, over 30 years ago.

And the same was true when Aimee Semple MacPherson gave a short "Hallelujah" address, taking up where Sunday left off.

It seems that Mrs. Bledsoe felt it most important else she would not have introduced them, nor even allowed these nationally-known evangelists to speak.

Then again, it was the naturalness of the whole thing. They both were wild and eager to talk to vast audiences and must have jumped at the opportunity to once again step into their old roles.

HARRY HOUDINI

AIMEE McPHERSON

"Death" Did Not Change Them

A certain mania was evidently satisfied in their minds and although they did not deliver what you could call a spiritual address, each evangelist admitted that they still lived, shouted the fact to the house-tops, and seemed more intent in having their name once again heard over the loudspeaker then they were to propagate Spiritualism. The fact remains, however, they still live and want to tell the world about it.

This is, in essence, more important that what they said although they both admitted they never realized that they would ever be able to address an audience again. However, like all evangelists, they evidently had been denied an opportunity to "hob-nob" with God and all his apostles, and had to seek consolation by working with the Spiritualists.

It must have been a great day for Mrs. Bledsoe. She must have planned far ahead. She must have realized and known that this country of ours is in quite a mess and that public opinion was divided regarding the next famed personality she introduced, namely, *Franklin Delano Roosevelt.*

Our readers must bear in mind that we do not make the news, but print it. The important thing is to realize that all people live on, not just a select few, but it seems that in the scheme of things, many of those who have passed away look upon their return as a great event whilst others are non-committal.

The trend throughout the Etta Bledsoe demonstration, however, seemed to be confined to nationally-known personalities who, whilst on earth, craved publicity. In fact, publicity seemed to still be the manna of their very existence.

First Billy Sunday, then Aimee Semple MacPherson and then Franklin D. Roosevelt who was followed by that great publicity hound, in fact the greatest the world has ever known, *Harry Houdini.*

Whether we agree with what they all said; whether we are in sympathy with their actions while they were on earth, is beside the point. The story back of their communication is something to conjure with. They must have had a purpose even as Mrs. Bledsoe had a purpose when she introduced them.

This story is being reported exactly as given and, thanks to the wire-recorder, this article continues with a verbatim account of both Roosevelt's and Houdini's address.

Bledsoe Speaks

This is *Etta S. Bledsoe.* I greet you here again on the beautiful grounds of Chesterfield. What a glorious occasion it is to know that time does not stand still here but goes on and on, with all the teachers of the spirit working out in full measure whatever they can do to bring a greater understanding of immortal values as compared with the values of the material.

From the world of spirit, I greet you all, those that I have known and those that I have not — for here we are all brothers and sisters. This understanding of the spiritual communion gives us that right, and we are drawn together in this great thought to further peace on the earth plane.

I have been busy, very busy in these past days and months helping all who needed my strength, knowing that the words of those that I would bring would inspire you to go on in your world. I am proud of those that have this day walked with me and you too shall be proud for their feet have left prints in the sands of time that the world will not soon forget.

But to our waiting friends, I want to introduce you to the first speaker of the day, one who made many mistakes in your world, but who himself requested that he be presented here, to help the cause which we espouse and since we bear no malice toward anyone, for perhaps in his day he did not understand. But now in the

light of spirit, he is ready to add his strength to ours and the great cause of communication, and so without further waiting, I present to you Harry Houdini.

Houdini Speaks!

"People of Chesterfield: Because I cannot rest, because I cannot find peace unless I return to admit the many mistakes I have made, I, today, want to address this august body of Spiritualists, for then I feel that I shall have made the necessary amends to the advancement of my soul.

"Here, on these grounds, many years ago, I tried to prove that Spiritualism as a communicating force, was not all as it should be, but how ironic that I, today, plead and I use that word knowing full well what it means, that each of you follow the dictates of your hearts and souls.

"While upon earth, I used means of which I am now ashamed; to discriminate against mediums everywhere, and today I find that I must retract all I have said, else progression is not for me—indeed, I must go further and say that I have seen all and know that this beautiful understanding of Spiritualism is the only hope that man, in a world of chaos and confusion, can hold fast to.

"I admit, and publicly too, that I used nefarious means to intimidate and ensnare mediums over the world, but only as a means to an end: to create a name for myself and to build up publicity for those who in turn used me.

"But now I am free from the chains that bound me and after many changes of understanding and realizing much in that understanding, I asked Mrs. Bledsoe, who was then gathering souls for her presentation, to please let me address you and relieve my soul of the dreadful pressure that my former consciousness placed upon me. She has given me that time and I mean to take full advantage of it, but in brief let me say, before the world, communication is true! It is not only true, but it is possible to all and can come to all.

"I did communicate with my wife, who now stands here beside me and I here and now repudiate all supposed stories to the effect that I did not return. I am proud now to admit to the world at large that I am now working for the cause of communication and shall do all in my power to further this beautiful truth of life everlasting.

"This is Harry Houdini returning to my work in the spirit. May the Teachers bless you and give you courage as it is given to me to carry on."

Bledsoe Explains

Mrs. Bledsoe again speaks: Men of all minds have made great mistakes — but none is so great as those mistakes that do not fit souls for the road to Eternity — *Harry Houdini*

Etta S. Bledsoe
She introduced them

will now set his sights in the direction of Truth and I know that your thoughts will be with him.

At this time in our symposium of Spirit, I find the greatest joy, for now like a star out of the night, appearing faintly but boldly, comes a power that you must all be aware of.—

Your world is indeed in need of great courage, faced as it is by the selfish interests of a few who would blindly lead their peoples in the path of war, and who do not for the moment consider that the Great Peacemaker would not stand idly by and allow this carnage of blood to give them strength. For this beam of light is one, who only lately a leader of men, a great warrior of truth and a brother of the common man, a tower of strength in a forest of despair, a crusader for the freedom of men, not only for his country men, but for all men.

One, whom it has been your destiny to know, love and respect and who, like all soldiers of truth, went down under the weight of order that he might send that vibration surging through his countrymen and instill it into the hearts of your leaders.

Surely, if you there and we here have a sense of not only moral but spiritual leadership, we shall emerge victorious, and in the light of that victory know that justice is on our side. The knowledge that spiritual strength is given to your boys to sustain them should give you courage to face each day and if burdens are placed upon your shoulders, know in your soul that you will carry through to victory.

Standing at my side, is just such a light, and in order that you might thrill to his words, I now recede to the background of the spirit and give the entire channel of strength to your late beloved president—Franklin Delano Roosevelt!

Roosevelt Speaks!

"*My Friends*: In these few moments of time, given to me through the medium of communication, I want to say to you all, how wonderful it is that so large a part of your world today is turning more and more to the full realization that only spiritual strength and understanding will tend to bring into being that one world of which I felt was to be brought to you.

"It is true, however, that you must face the fact that evil forces are trying, as always through history they have tried, to subjugate this truth. But as history has always proved, again and again, they will not and cannot succeed. I tried desperately on the earth to instill this policy of good neighborship into the hearts of men, yet underneath that mask of fellowship there lurked always the evil of Communism, and it is an evil. Make no mistake about that.

"The American people are trusting, but once their anger is aroused, they bear a fury which has no counterpart in all the world and because you have right on your

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Their Personality Unchanged! . . . CONTINUED FROM PAGE 3

side, you shall fight like Michael the Angel, and we shall not fail in our mission to bring that right and justice to all men.

"Again and again I say to you, as I have said before, we shall not FAIL. Your forefathers before you faced bitter trials and while their future may have appeared dim on many occasions, they, too, won in the light of courage, but you know, and I do too, that the tremendous capacity of one who, realizing that his principles and ideals are being slowly but surely undermined, will not give in but accept the challenge.

"There are those in the world who would stamp out your freedoms, who would make you vassals of a state, and tear from your very souls the fundamentals of every human to think, act and speak as he sees fit. There are the heritages of a thousand years of strife and courage and I say, we shall not stand by here and see them overcome by evil forces. Our country has an appointment with Destiny and because of that, they are reaching out for full protection for all of you — North, South, East and West.

"These guardians of humanity are watching the bulwarks of your safety and you may know that they shall never, ever, let the gates fall and the evil hoards sweep over you Give your cooperation to whatever must be done; join the great crusaders in eliminating evil from the face of the earth, and if called upon to work as one, let all join together for we must remember the words of our great leader, Abraham Lincoln: *"That a house divided against itself cannot stand and in unity there is strength."*

"Do not fear the future, for God is with you and if a moment of crisis comes upon you, a leader will appear to guide you for the appointment with Destiny must be kept if we are to bring into being that policy of the Good Neighbor.

"Your leaders are using good judgment and your President is acting upon their advice. If your cooperation is fully given, as I am sure it is, then your future is as secure upon the earth as it is in the heavens. Then we can face that future with full confidence.

"War is an evil thing and must be stamped from the earth for then only shall your sons and daughters and their sons after them know the blessings of a fireside where they can sit in peace until called to the side of those here. And I give you my promise that I shall do all in my power to bring that peace into being, and I know that your own are with you as one. That in itself gives the necessary courage and should comfort all.

"May God bless you and yours and our beloved country and free men everywhere.—*Franklin Delano Roosevelt.*

Further Comment

This is not the first time any of these four nationally known figures have been heard from. When James Crenshaw visited the offices of *Psychic Observer*, he brought with him a transcription of an address delivered by Billy Sunday thru the trance instrumentality of Richard Zenor of Los Angeles, California. The monotonous rant-

James Laughton
He was the medium

ings, characteristic of Billy Sunday, persisted but these were followed by apologetic statements regarding survival. It was just too bad for Billy when he found he was not dead but he is making the best of it.

During the past several years Aimee MacPherson has materialized in a number of seances losing none of her characteristics nor her orthodox way of expression.

For years, during the last war, it was common knowledge among Spiritualists that Franklin Delano Roosevelt attended direct-voice seances but the mediums serving him felt it best not to release the story and for obvious reasons, their trust in us was never violated.

In the case of Harry Houdini, his apologies and messages through dozens of mediums is proof enough for the Spiritualists. The text of his message at Chesterfield is added evidence that he must have suffered tremendously since his passing as a result of his condemnation of Spiritualists and Spiritualist mediums.

And then, too, Houdini even offers an apology on behalf of his wife who was literally browbeaten after her husband's passing and coerced into carrying on the "Houdini fiasco" for over ten years.

For it is common knowledge that on every Halloween night during those ten years, she assembled about her a group of newspaper men and proceeded with her mock seances. Because it was Halloween, newspaper men responded, sat in a lighted room before Houdini's picture and called for the great Houdini to speak. Nothing happened, so the news reports went out on the United Press and the Associated Press to the effect that spirit communication was not true. They neglected to say that no medium was present.

These are the things that make it difficult for Spiritualists to forget but to me the point evidenced in their return and their statements is that they all follow a certain pattern, the great yen for publicity and it is this very yen that, no doubt, caused them to again use the microphone—*but this time, to ask for forgiveness.*

Whether they are forgiven or not is not within the province

(Continued Page 7, Col. 1)

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LET ME TELL YOU

Juliette Ewing Pressing

. . . . about some unique incidents, some rare psychic demonstrations and some intriguing experiences I believe will be of interest to Spiritualists and students everywhere but first I want to make it clear that the text of this article must not be viewed as a defense but rather as an explanation—for there are many who seem to be going off the deep end with their remarks regarding some of the advertisements now appearing in *Psychic Observer.* As usual, however, most of the criticism comes from those least informed.

The incidents, demonstrations and experiences to be cited will be threaded around what some refer to as the "*paraphernalia of the seance room*" —a subject which has, lo these many years, needed some explanation. It so happens that the *Psychic Observer Bookshop* sells all kinds of seance-room equipment: (i. e.) trumpets, slates, crystals, ouija boards, incense, planchettes and luminous paint. We make a nominal percentage of profit on these items and, in these days when printing costs are so very high, the sundries we sell help bear the overhead expense of operating a business and publishing a Spiritualist journal such as *Psychic Observer.*

Incidentally, this paper is non-organizational; that is, our columns are open to all Spiritualists, their activities and church work regardless of affiliation. Before *Psychic Observer* was founded, the spirit collaborators, who designed and worked out details of the plan of its publication, were emphatic in their determination to have it completely free to serve all, regardless of whether there might be slight differences of opinion amongst its supporters.

All Spiritualists believe in spirit communication. Mediumship is the door that connects the two worlds. Hence, *Psychic Observer* is considered the medium's paper. Unless the psychic centers (psyche which is soul) in some form are used, transcendental, invisible spirit contact cannot be made. God is spirit and through the spirit in man, he receives teachings and good news about his immortality, *the truth that sets man free.*

There are many phases of mediumship and for the physical phases which are the foundation upon which the entire structure of Modern Spiritualism rests, certain equipment is necessary to complete the normal contact. Ignorantly, even amongst the Spiritualists, we hear detrimental remarks made concerning this equipment and some designate these sundries as gadgets and paraphernalia.

It would be equally as foolish for one to say that a telephone instrument is unnecessary as it is to denounce the use of a seance trumpet which simply magnifies the sound of the spirit voice.

The trumpet is an aluminum megaphone shaped instrument which was first introduced in 1852 by Jonathan Koons, an Ohio farmer. Evidently, his spirit guides directed him to use such a device to support the psychic energy and magnify the sound of spirit voices. Since that time, thousands upon thousands of trumpets have been used for this purpose. The late Etta Wriedt, Detroit, Michigan, immortalized trumpet phenomena when she, with her astute and wonderful control, Doctor John Sharp, convinced prominent men and women on both continents.

I sat with dear Etta on several occasions. She told me of her many experiences in Europe when she sat at the late William T. Stead *Julia's Bureau.* Her work was so successful and so many definite, incontrovertible proofs of immortality came through her mediumship that she was awarded the Queen Victoria medal.

One illustrious personality, Sir William Barrett, who attended many of her seances said: "My friend, Professor Sidgwick, came through. Mrs. Wriedt doubtless had heard his name, but he died before she visited England and I doubt if she, or any others who knew him by name, were aware that he stammered badly. So I asked the voice: '*Are you all right now?*' not referring to his stammering. Immediately, the voice replied: '*You mean the impediment in my speech, but I do not stutter now.*'

"I attended Mrs. Wriedt's seances in a somewhat skeptical spirit," Barrett continues, "but came to the conclusion that she is a genuine and remarkable medium and has given abundant proof to others besides myself. I am satisfied the voices and the content of the messages given are wholly beyond the range of trickery or collusion."

When I visited London in 1946, I called to see my friend, Miss Mercy Phillimore, at the London Spiritualist Alliance, Queensbury Place. I was filled with great pride when I saw a beautiful life-sized oil portrait of this great medium, Etta Wreidt, prominently displayed in one of the large meeting chambers.

Only recently, during my trip to Chesterfield, I had a long visit with my dear friend, Dr. J. E. Hett, who lives in

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LET ME TELL YOU . . .

CONTINUED FROM PAGE 5

Windsor, Canada. For many years, he sat regularly with Mrs. Wreidt and related many outstanding incidents and proofs of the after-life received through her trumpet mediumship. To enumerate the hundreds of great, present-day mediums, using the trumpet for dark room seances, would require thousands of column inches. It is therefore, the height of ignorance to minimize and ridicule *necessary* seance room equipment.

The crystal ball is another device used by some mediums as a sort of focal point for concentration. Crystal gazing is one of the most ancient mediums of divination. I recall my first visit to a medium who styled herself *Madame Audrey*. She gazed into a crystal ball and told me many incidents of the past that were known only to myself. She saw happenings that were to take place in the future and most of her predictions came true. In addition she was able to contact spirit pople for she cited trivialities of family and home life, relayed to her from my deceased parents and other loved ones. This same good woman advertised her work in the columns of the staid Louisville *Courier-Journal* of which the world-famous Kentuckian, Henry Watterson was one-time editor. Incidentally, "*Marse Henry's*" wife was a Miss Ewing, a relative of my father.

On many occasions, Colonel Watterson has since communicated with me from the heaven world. Doubtless, Mme. Audrey called herself *Madame* to create public interest in her work. Since my personal experience proved that good can come from a crystal ball and one called Madame, I have always tried to follow that old saying: "*Let him who is without sin cast the first stone.*"

Incense is another item that has been greatly ridiculed. The burning of incense has been practiced by occultists from time immemorial. Strange, but to ridicule incense burned in Catholic braziers is never thought of, nor is it considered odd that it is used.

Doubtless, the burning of incense clears the atmosphere and establishes conditions that make concentration and meditation easier. All canonized saints have at one time lived in physical bodies. They learned how to allow the natural laws of God enter their lives, knowing that by so doing, certain phenomena is apt to occur. And when such phenomena does take place, they are called miracles by the uninformed.

The Spiritualist and the student, who contacts and becomes en rapport with loved ones and higher spirit teachers, understands and allows the operation of these same laws.

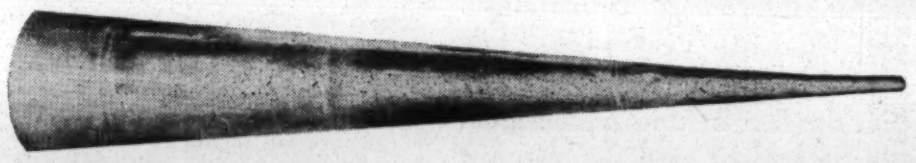
We cannot prove it because of never having personally known these saints but I am satisfied that the Spiritualist medium occasionally delivers a message from one of these saints. What could be more natural? The saints in the heaven world are ever ready and eager to assist anyone to a higher understanding.

The Spiritualists are, therefore, the only group who recognize spirit communication so to touch the earth plane, they would be the only ones who could be consciously reached by a saint.

Slates — plain school slates —are used by mediums as a means to an end, — to register automatic and independent

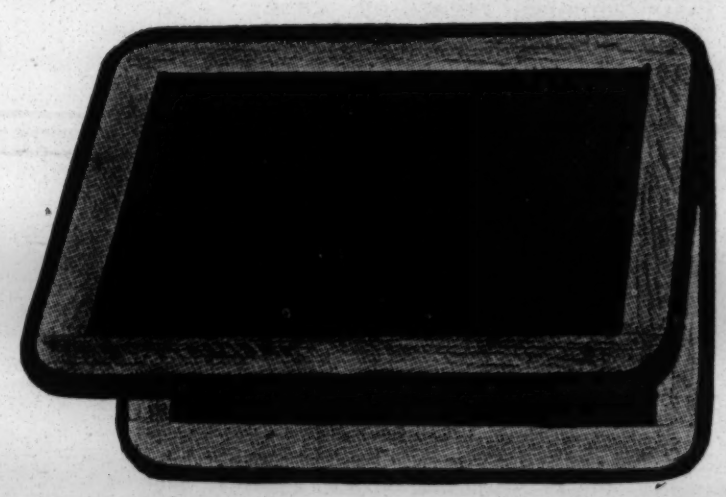
DESPISED BY SOME BUT RESULTS SOMETIMES PROVE THEIR WORTH

Crystal



Aluminum Trumpet

Double Slate



Planchette

FAMOUS MEDIUMS USED THEM

(See Page 23, Column 4)

written communications from the spirit people.

At one time, the late Pierre L. A. O. Keeler, and Laura Pruden were two of the most famous slate writing mediums. I have had sittings with both and received conclusive proof of life after death.

Just recently at Camp Chesterfield, I had remarkable results with Mary Langley Beattie when the plain old black hinged school slates were used as a contact for direct spirit writing.

A remarkable collection of slates bearing most beautiful writings and drawings, displayed at the 50th anniversary of Modern Spiritualism, Rochester, N. Y., hang on a wall in *Psychic Observer* headquarters, 10 East Fourth Street, Jamestown, N. Y.

These treasures were given us by an old-time Spiritualist, Evielena P. Bach, who knew we would not keep them "*hidden beneath a bushel*" but display them in a prominent place where all the world might see this real testimony.

Perhaps, the slate most widely publicized was received in 1887 through Fred P. Evans, an American medium whose home was in San Francisco. The spirit produced five differently colored writings and portraits on the slate of Alfred Russel Wallace, a famous naturalist, who visited Evans in

ELLA WHEELER WILCOX

America. Wallace publicly proclaimed his experiences and as a result became one of Spiritualism's greatest propagandists.

Probably the ouija board has been the butt of more criticism than any other one instrument for spirit communication. In the out-of-print book, "*The Worlds and I*" by one of the world's best beloved authors, Ella Wheeler Wilcox, the story tells how she sat with a friend and held a ouija board endeavoring to make contact with her beloved husband, Robert, after he went to a higher life.

She was successful and afterwards told everyone, who would listen, that she had communicated with the so-called dead. When telling about spirit communication via the ouija board, a friend said to her: "*I cannot imagine my husband needing a third person between him and me, or a material object like an old ouija board or a table to bring messages. When he was on earth he did not do these things. Why should he in the spirit world? He always came directly to me here.*"

"*I think not always,*" Mrs. Wilcox replied. "*When he was only a block away from you and needed to send a message, he called up an operator to connect the telephone wires. He could not do this himself. He also used the telegraph operator and the wireless operator at other times to reach you. They may not have been people of education or culture; but they KNEW HOW TO CONNECT THE WIRES AND RENDER IT POSSIBLE FOR YOU AND YOUR HUSBAND TO COMMUNICATE.*"

And pressing her point, Mrs. Wilcox continued: "*There is nothing more unreasonable or absurd in the use of a ouija board, a table, a planchette or a trained clairvoyant to afford our disembodied friends the power to transmit their messages than in the use of wires and operators on earth. Death does not make souls omnipotent. Immortal life is a matter of slow growth toward greater power and knowledge. Free from the physical body, souls are for many years in the astral body; and that body has its limitations.*

Upon etheric and vibratory conditions, the possibility of transmitting messages from the astral to the physical world, depends. An individual may be of an inferior type of mind and without knowledge on these subjects, or he who produced the phenomenon which brings messages from the worlds beyond may be of the highest order of development. There is no set rule. It is simply a matter of the right vibratory combination."

In a solo sitting with the late Hester Dowden, a cultured

Personality Unchanged!

(CONT. FROM PAGE 4, COL. 4)

of the Spiritualists. The forgiving of sins will never come to pass when utterances are made to that effect by those in the flesh any more than those in the flesh can expect themselves to be forgiven simply by having a few words said over them by leaders of any church.

Personally, I feel that they have been helped and that they were justified in making an effort. I feel that Mrs. Bledsoe's purpose in introducing them has a much more far-reaching implication, but whether or not Houdini or any other person can actually be forgiven is a matter that no human soul can vouchsafe. That they were indeed serious in their statements goes without saying, but to what extent they will still have to go in order to right themselves with their God is anybody's guess, but at least, they made the effort and the record stands.

Whether the readers of this journal, or any one else, believes this account makes no difference. Thousands attended the meeting and were satisfied. To those who will not believe it possible for spirits to communicate, let them wait until they are dead.

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LET ME TELL YOU

. . . CONTINUED FROM PAGE 7

woman of letters and education, the humble ouija board was used. When I entered her apartment in Cheyne Gardens, London, England, 1946, directly after the Second World War, I was graciously received by the lovely lady whose father, a professor in Dublin University, naturally gave his daughter every advantage of higher education.

Mrs. Dowden invited me to sit with her before a small drum-type stove. At this time, England was lacking in fuel so many outmoded ways to heat were being used. We chatted briefly and then, to my surprise, she produced a small ouija board, placed it on her lap, and told me to put my hands upon it. Immediately the pointer started to race over the surface and to my delight, my beloved daddy, Lapsley Cornelius Ewing, spelled out his name. He gave his place of birth and death and other evidences of life and personal conscious survival.

Another famous medium who used the ouija board was Gladys Osborne Leonard. In her early development, she allowed her guides to come to her by this method. She was the channel through whom Sir Oliver Lodge received the clinching evidence that caused him to publicly acknowledge that communication with the spirit world is a fact. However, for nearly half a century, this great mind had studied and endeavored to get facts about the future life.

Before a large audience, he stated: "*Communication is possible, but one must obey the laws, first finding out the conditions. I do not say it is easy, but it is possible; and I have conversed with my friends over yonder, just as I can converse with anyone in this audience now.*"

The ouija board was also used by Pearl Curran, the St. Louis medium, for the world-famous PATIENCE WORTH scripts that stirred two continents.

Planchettes, devices which operate somewhat like ouija boards, were invented in 1853 by a French Spiritualist and I am told that this device came into use as a result of the power evident and necessary to tip a table. Many students have found these devices helpful *to* establish communication.

Luminous paint is used to cover a band outside a trumpet so that in complete darkness all movements are visible to all sitters. Application of paint inside the trumpet prevents students from having their attention distracted before levitation. The investigator who has expressed a desire to see the trumpet in action has been the first to condemn the

Patience Worth's Medium

Pearl Curran
She used the Ouija Board

advertisement of the sale of luminous paint.

Others have considered such ads undignified and say they have no place in Spiritualism, but where is the student and medium to buy these devices if there is not a shop of "their" own?

I recall when I first became acquainted with psychic law, the average student or interested person would have no way to acquire them and so realizing that equipment for seance work is necessary for the psychic student and medium, *Psychic Observer Bookshop* has, at all times, endeavored to provide the Spiritualists of America with these devices.

What I Observe by R. G. Pressing

New York City Meeting

The American Foundation for Psychic Research, Inc., will present three of America's greatest mediums in New York City according to Foundation president, Juliette Ewing Pressing. Although the Foundation headquarters are at Jamestown, N. Y., for the first time since its organization over eighteen months ago, the A. F. P. R. will sponsor the meeting in another vicinity and this time *New York City* has been chosen.

There will be two propaganda meetings, the 18th and 19th of October, Wednesday and Thursday at 8:00 p. m. The mediums selected are: James Laughton, Detroit, Michigan; Clifford Bias, St. Petersburg, Florida, and Edward Mackey of New York City.

These mediums will demonstrate various phases of both mental and physical mediumship for which they have become nationally known. Both meetings will be held in the Crystal Ballroom of the Hotel Diplomat, 108 West 43rd Street, New York City. For information, contact Edward Mackey by telephone only (no mail will be answered). Phone 7-8845 between the hours of nine and 12 a. m. daily for further details.

All three of these outstanding mediums will work each evening. The program will include lectures, demonstrations of extra-sensory perception, philosophical discourses, independent spirit writing and blindfold billet reading under test conditions.

What a "Woman"

The September issue of "The Woman" carries another blast against the Spiritualists. Alson J. Smith, author of the article, "*Spiritualism, Religion or Racket?*" in his feeble effort to describe a Spiritualist meeting he attended in the Statler Hotel, Buffalo, N. Y., displays his ignorance by trying to describe something he knows nothing about.

It is amazing how editors of fairly well-known magazines will accept stories of this nature from the least informed. When reading the small type which describes who Mr. Smith is, it is easy to see that the author had an axe to grind because he claims to be the pastor of the Roxbury-Hunting Ridge Church in Stamford, Connecticut. This same Mr. Smith, who has written the book, "*A Faith To Live By,*" seems to be breaking down what he is trying to build up—meaning that there are many followers of the religion of Spiritualism whose knowledge of survival, not faith in survival, is a great sustenance of their very being.

In Mr. Smith's silly article, he states that the American Society for Psychical Research has exposed hundreds of fraudulent mediums but he doesn't give the name of any. The one redeeming part of his article is the fact that although he has never attended the Chesterfield Spiritualist Camp, he feels it is at least "on its upper levels."

To show that the author does not know what he is talking about when discussing Spiritualism, he says that the National Spiritualist Association maintains a seminary in Wisconsin, the Morris Pratt Institute, where ministers are trained. The truth is that this institute has not been operating for the last five years although the intent is to reorganize during 1951.

It is just such articles that mislead the people and when they contain so many glaring errors, it is a pity anyone would take the article or the magazine seriously, but they do and there's the rub!

Healing in Indiana

Almost daily we receive letters from all parts of the country announcing the fact that a new medium has gained prominence in their town as a result of splendid healing work. In each case, we ask for testimonials.

The latest evidence of outstanding service is the case of Rev. E. H. Branch, 1305 Richards Street, Lafayette, Indiana, who upon request submitted for our files three testimonials: (1) Viola Hamblen, 103 S. Perry, Attica, Indiana; (2) Harold Kelley, Lafayette, Indiana and (3) Mrs. Rose Kelley, Lafayette, Indiana.

In all instances the testimonials cite that the healing took place in a dark room through the aid and ministrations of spirit people.

Spiritualism In India

Few American Spiritualists are familiar with the progress their religion is making in India. For the past ten years, our correspondence has been limited to less than a half dozen leaders, but all have definitely followed the recognized principles of organized Spiritualism.

There will be launched shortly a magazine, *Psychic Digest;* this monthly publication will be edited by Dr. F. D. Nasikvala with offices in Bombay. When asked for spot information as to what progress Spiritualism was making in India, T. R. Mistry, Honorable Secretary and Treasurer of the Spiritualist Development and Healing Circle, 211 Frere Road, Bombay 1, India, wrote: "As regards your inquiry about the number of mediums in Bombay and the number of societies, I have to inform you that there are only two well known societies functioning here; one is sponsored by V. D. Rishi, a pioneer of this science and the other one is our own circle.

"There are many others who have home circles but they do not desire to come forward in public and hence are not

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known. Dr. Nasikvala however, has taken up the task of introducing Spiritualism in India and so far he has been successful. In Bombay all the mediums are working with the planchette and ouija board and some automatic writing is evident. In the case of the Doctor, he is entranced and his guide gives instructive messages regularly each week.

"Every Saturday, we invite those who desire to receive healing ministrations from Dr. Nasikvala. He is assisted by Mrs. R. S. Daver. Dr. Nasikvala has been successful in many cases after others have failed but still, he does not want to come out in public until he receives instructions from his spirit guide."

When asked how he became interested in Spiritualism, Dr. Nasikvala answered: "When I was nine, I was fond of anything supernatural and as a child, was particularly intrigued with the work of magicians. At an early age, I was inclined toward occult science and practiced hypnotism and palmistry.

"It was not until Dr. Oscar Brunler, a brain specialist who was visiting India, told me that I could read palms by clairvoyance that I realized my potentialities as a medium.

"I attended my first seance in 1938 after the passing of a close relative and our first seance, even though we used a planchette or ouija board, made me know that some unseen force caused things to happen that could not be accounted for by hypnotism or conjury. Since that time, I have been thoroughly convinced and I am now a staunch supporter of Spiritualism even against the will of my wife and mother who became frightened one day when certain manifestations took place right in our own home."

We Are Not Meddling

Owen R. Washburn Brattleboro, Vermont, an orthodox clergyman who has "reformed," had published some time ago, interesting "Notes" assembled as a result of his investigations into Spiritualism.

Mr. Washburn's understanding, gathered through over thirty years of experience, is well worth consideration for he says:

"Apparently there are states of being, localities for residence, in the spirit world which receive, each of them, people whose state of development correspond most closely to each of these realms. Because of this each medium may receive information from one or several of these realms; each may honestly give what honest spirits report and yet the reports from different mediums and from mediums having different controls at different moments, may conflict.

"A friend of mine is sure there is no God who has benevolence toward mankind, because spirits purporting to be Confucius and Thomas Paine told him so. As neither of those spirits have, presumably, any more information on that subject than is known to people on earth life their opinions, if they are really the persons they claim to be, settles nothing. In the same way the question of reincarnation may be no nearer a solution because one set of spirits affirm and others do not know. Probably spirits know no more on the subject, —have no way of knowing— than we know.

"There appears to be two great bodies of thought in this world and in spirit realms; one, mostly Oriental, on both sides of death, affirming, the other, mostly Western, saying it is unproved.

"My own observations incline me to think that Oriental spirits, unaccompanied by Western spirits, that is by people of the white race while on earth, do not do efficient thinking. Philosophy, in the Oriental mind, crowds the scientific spirit into comparative inactivity.

"I have known instances where a group sitting successfully under control of American Indians and white people in the spirit world, have secured only promises, vague generalizations and meditative remarks not meaning much, after Oriental spirits gained unlimited control.

"The resisting power of the people who do not accept the truth that spirits communicate is largely due to a refusal to stop, look or listen. This is due to mental indolence, to a superstitious fear that "God did not intend us to meddle in such things" a view fostered by leaders of religious ceremonies to cover their own ignorance, and to a fear that Spiritualism may reveal events in the individual life of which the man refusing to investigate is ashamed.

The mental indolence will be cured in this life or later by pain resulting from ignorance. That God did not intend us to know such things is denied by the fact that Christ and his friends showed such things to thousands of people and taught the gifts of God in the psychic realm to disciples so that they could heal, speak with tongues and "receive in that same hour" what they should say while in danger.

"The world has yet to learn the truth that things held sacredly private by an individual will, if revelation would make for evil, never be told by spirits to any one but the individual himself."

They Indorse Spiritualism in India

Dr. Fram D. Nasikvala

T. R. Mistry

Sarasota Seance

An interesting account of a materialization seance has been written around the mediumship of Rev. Dorothy Graff-Flexer who conducts the Shrine of the Master, a Spiritualist church in Sarasota, Florida. The account written by Alice Straton includes the names of eight people who attended a recent materialization seance. They were: Walter Maltby, church president; Jonnye L. Vick; J. G. Vick; Wllen Da Milot, May Bullen; Adeline Maltby; Arthur Bullen and I. M. Da Milot.

For many years, the Rev. Flexer was featured at Camp Silver Belle, Ephrata, Pennsylvania. Last year, she served the Hydesville Spiritualist Camp, Hydesville, N. Y., as an inspirational and trance lecturer, blindfold billet and direct-voice medium. Only recently, according to Mrs. Straton, has Rev. Flexer conducted mater-

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SEE PAGE 24

ialization seances for the public.

Of the hundreds of accounts submitted to *Psychic Observer* describing materialization seances, most are drab, listless and monotonous in that the descriptions do not carry what we could call the "human touch."

It is the naturalness and the human side that to many is most convincing. Alice Straton's article is most intriguing in this sense because she says: "When one of the sitters was greeted by her materialized husband, she told him to walk about the room so everyone could get a good look.

"To this, the spirit husband replied: '*You have not changed a bit. You still keep ordering me around.*'

"The spirit husband continued to chide his wife and said: '*Why should I go around and gawk at the other people. I do not even know them.*'

"And then to get in the last word, the spirit's wife replied: '*I know you don't know them but I want them to see you.*'

The spirit husband stood his ground and said: '*But I did not come to see them. I came to see you.*' "

Those familiar with seance room phenomena, especially materialization, have experienced just such human traits—traits that are expressed and creep into many seances which prove the fact that individual idiosyncracies exemplified are the greatest proof of personal conscious survival.

According to the report, over 40 persons materialized, each being introduced by the medium's cabinet control, Red Wing, who was careful to test the lights before the seance began. At the close of the seance, according to Mrs. Straton's report, the trumpet was suspended in midair, its gyrations plainly visible in the red light, held the audience spellbound.

Rev. Flexer devotes her time to spiritual work. Her church services in Sarasota and Tampa are well attended.

The Lunacy Lie

For years the opponents of Spiritualism have tried to associate "*lunacy*" with its tenets but no facts have ever been presented to substantiate their claims.

A booklet, "*Does Spiritualism Cause Lunacy*," published some time ago by H. J. Osborn, presents history few are familiar with, hence excerpts from his treatise may clear up some points, for he says:

"Right thinking is of the first importance on all subjects; on none is it of more importance than the subject of Lunacy, yet few has there been, or is, more loose and muddled and speaking since the days of the ancients, and of Plato's famous double paradox: *Madness*

DOROTHY GRAFF-FLEXER

Tampa, Florida Medium

is of greater utility than sanity, and a distempered mind, so far from being an unmitigated evil, is, in fact a notable blessing.

"There is no historic record of any care, by the ancients, of the insane, before the establishment, in 491, of the first hospital for the purpose in Jerusalem. From then onward till the first quarter of the 19th century, lunatic asylums were in fact prisons.

"In Feudal times the super-lord confiscated the property of "born-fools" and others mentally deranged, and in the reign of Edward I, the king, by his agents, had the custody of all lands owned by lunatics. Thus, in fact, the care of the insane became a State Trust.

"There is a Lancashire saying, *There's nought so queer as folk*, and it is told of some ancient Quaker that he said to his wife, *The World's queer; everybody's queer, except me and thee; and thee's a little queer.* Which sayings are but terse paraphrases of the more classic one which affirms that *All men think all men mortal but themselves*, and that in turn, may be why many people say there are more lunatics outside than inside the asylums.

"It has long been said that Spiritualism leads to lunacy; the wonder is that it is not yet held that all Spiritualists are insane. The one saying would be as tenable as the other.

"Now, if Spiritualism be a cause of insanity, its incidence must be sought in one line, or at most in two lines, of the table — sudden mental stress and prolonged mental stress, since in none of the other thirteen lines can any trace be found of the most remote suggestion of Spiritualism as a possible factor. Moreover, prolonged mental stress, read in the light of the phrase used by the authorities, privation, neglect and bad environment, may be wholly dismissed for the present purpose. Thus, only one factor remains — that of "sudden mental stress." Under that heading in the official records are included all cases of religious mania, and in these again the cases—where there are any—of Spiritualism.

The Church and Lunacy

"Why should Spiritualism be singled out for attack? Why not orthodox revealed religion? Religious mania is not the monopoly of one cult. What would be said if some Spiritualist should proclaim that the Church of England is a prime producer of insanity? The imagination refuses to picture the uproar that would ensue. Yet, if one should arise and make such a charge, he would have that which the opponent of Spiritualism entirely lacks — official data .... which he might cite and hold it proof with far greater point than their diatribes possess.

Some Medical Critics

"One of the medical Superintendents, replying to enquiry, said, Religious mania is a popular expression for cases of insanity manifesting certain symptoms, and cannot be regarded as a cause. He added, no patient has been admitted to this institution whose insanity has been certified as caused by Spiritualism.

On the first statement, it may be remarked that popular expressions often embody fallacies, and those used in this connection are no exception. Loose thinkers and writers might profit by the definition given.

"Another medical correspondent,

Rev. Marion Miller

Spiritual Ch. of Magdalena

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WHAT I OBSERVE . . . CONTINUED FROM PAGE 11

who was written to because there appeared in London papers a statement of his attributing a large increase in lunacy to Spiritualism, in his reply evaded the point of numbers, but expressed the opinion that a considerable number of those who engage in Spiritualism are already suffering from hallucinations of the senses, and it is on that account that they become interested in Spiritualism.

"That, it goes without saying, is a gratuitous slander on the great mass of inquirers into Spiritualism, and could only have been conceived by one who had no definite or practical experience. But the same gentleman was fair enough to add, It would be unfair to regard these cases as having become insane on account of their enquiries. Quite so, and opponents cannot have it both ways. First, the charge is not true; next, if it were, it would be an unfair one to urge against Spiritualism.

"Yet another correspondent wrote, I have formed the opinion that Spiritualism appeals to persons who are mentally unstable, unduly emotional, and credulous; in such people there is only needed some exciting factor to render them insane, and this factor is available in potent form in attendance in Spiritualistic seances.

"Suppose this to be true, are normal sane people to be debarred the search for truth on that account? Spiritualists do not seek such weak people, nor offer them inducements, and therefore ought not to be blamed."

Corelli on Lunacy

Those familiar with the writings of Marie Corelli are apt to think that she was somewhat of a Spiritualist in her day — especially if they have read *"Life Everlasting"* or *"The Romance of Two Worlds"* but get ready for a shock — such really was not the case if reference is made to two articles she wrote for the "Daily Telegraph" several years before she passed away.

In these articles, which I have on file, she indulges in many quite Correlian diatribes against Spiritualism. Even the editor attacks her by saying: . . . in her latest book, she falls foul much more severely of the clergy of her Anglican Church; because, forsooth, they do not put down all such things, as, in her florid imagination, she supposes Spiritualists to be engaged in. It is not necessary to follow Miss Corelli through her diatribes against the Bishops and the Church, but she owns she has learned nothing in relation to Spiritualism since she wrote her first book; and she still asserts that Spiritualism 'must inevitably deepen into incurable insanity!' Imagine a great writer so ignorant of publicly recorded facts and figures which prove so conclusively that this result does not follow.

It's Our Job

Every opportunity, over a period of fourteen years, has been taken advantage of when it comes to viewing all phases of mediumship presented by

Rev. Virginia Leach Falls
Anderson (Indiana) Medium

the many mediums throughout the land.

Hardly a day passes when either Mrs. Pressing or myself do not have just such opportunities and the case in point is our recent sitting with the minister of Anderson's Spiritualist Temple of Truth, the Rev. Virginia Leach Falls.

During July, the Rev. Falls journeyed from her home, 1422 Walnut Street, Anderson, Indiana, to Camp Silver Belle and after a chat with her, we asked for a sitting and were graciously allowed to use the beautifully equipped seance room used by Ethel Post-Parrish.

There is no particular accounting for the apparent shyness evident when the younger mediums sit with us but this tension usually vanishes and in the main, our seances with the younger mediums have been remarkable and with Rev. Falls, there was no exception.

Her mediumship, which could be described as semi-trance, or a sort of a combination of clairvoyance, clairaudience and clairsentience, brought to us many evidential messages. Rev. Falls, whose principal spirit collaborator is "Evening Star," a member of the Sioux trible and another Indian collaborator from the Osceola tribe, a maiden squaw by the name of "One Eye" were both seen clairvoyantly by Mrs. Pressing and later this fact was substantiated by the medium.

A host of well-known personalities closely associated to us manifested and gave pertinent evidence other than just their names. The medium's healing guide, a spirit by the name of "Dhar-Khan" transmitted valuable information for our own well-being, whilst Dr. Bartlett, who assists the medium with her class and lecture work, presented some philosophical teachings to which he added a bit of prophecy.

Rev. Falls opened services in her church in Anderson early in October and will continue through the fall and winter months. They are chartered by the Independent Spiritualist Association.

Professors vs. Magicians

It seems more evident each day that some lesser known College professors are rapidly falling for the age-old stunts of the conjurer. Like Houdini and his alleged followers, eminent leaders of Departments of Psychology all over the land are aping their publicity stunts by submitting articles to newspapers and magazines in which they display their ignorance by trying to discuss mental telepa-

thy—thinking that it has anything to do with mediumship as the Spiritualist knows it or even E. S. P.

I suppose because Duke University, through the splendid work of Dr. Rhine, has gained international fame, other professors feel that they can do likewise. But these *hangers-on* forget that they are not qualified and lack the experience.

Any Spiritualist's patience would reach a breaking point after they glanced at Dr. Wade's feeble attempt to follow the great and near great. My letter to the intellectual doctor follows:

August 29, 1950

Dr. Bailey M. Wade
Department of Psychology
University of Georgia
Atlanta, Georgia

Dear Dr. Wade:

It is my firm belief that your article, "How Your Mind Broadcasts" which appeared in a recent issue of the Atlanta Journal, was written in all sincerity but it savors tremendously as having been written by a man who is pathetically in need of more first-hand experience.

It is a pity that men in high places — men who should know better — insist upon displaying their ignorance by writing on subjects they know nothing about and for your information, extrasensory perception has nothing whatscever to do with clairvoyance or telepathy.

The glaring error in your article is covered by the caption under the picture of Houdini which, incidentally, must have been taken when the magician went through high-school.

The enclosed book, "Houdini Unmasked," will give you the facts in the Houdini case and if you take the trouble to look on page 37, you will find the statement that makes your caption under the Houdini picture just a plain fabrication.

Monotonous Regularity

According to a clipping taken from the August 25th *St.* Louis Globe Democrat, there is a girl in St. Louis who is reported to be marked with Christ's wounds. It is a case of a young Lemay girl who reportedly may suffer from stigmata thought to be reproductions of those suffered by Jesus.

The case was turned over to the Catholic chancery, the alleged authority on the subject. The girl, Joan Rosso, 16, lives at 356 Hoffmeister Ave., St. Louis, and she is entering her junior year at the Notre Dame High School.

The reporter claims to have seen the wounds on the girl's hands but has been advised by the priest not to discuss the case. The reporter goes on to say:

"The pastor of St. Andrews, Rev. James M. Huber, and his assistants, referred inquiries to the Chancery office, where a spokesman said he had no comment.

"Miss Rosso reportedly faints during each mass, at the Elevation of the Blessed Sacrament. Such was the case when this reporter watched her on two separate occasions.

"She appeared to be in a coma, which lasted for about 20 minutes after the end of the mass.

"While in the coma, the girl can be heard speaking softly in Latin. Her command of the language would do credit to a seminarian who had studied Latin intensively, a priest who overheard her said.

"At times her face contorted, as though she were in pain.

"A shy , somewhat plump girl of medium height and wearing light-colored shell-rim glasses, Miss Rosso politely but firmly refused to discuss herself.

Crowds Gather

"My daddy has told me not to talk about it," she said at the home of an aunt. Her father also declined to discuss the matter, but admitted his daughter had been suffering from the wounds for several weeks.

"Friends and neighbors described the girl as quiet and reserved, and apparently of only average devoutness until recently. Since the wounds have appeared, the girl goes into seclusion after mass, and reportedly spends much time reading religious literature.

"Crowds at St. Andrew's at daily mass have grown steadily each day since the phenomenon was first noticed. Yesterday more than 400 persons were in church. Persons sitting behind her said that blood trickled from the wounds in her hands.

"The wounds on the palms are slightly oval in shape and slightly larger than a dime. The wounds on the backs of her hands are smaller. The reported wounds in her feet and side were not visible because of her clothing and shoes.

Physicians Convinced

"The first case of a stigmata reported was that of St. Francis of Assisi, who was said, by contemporary historians, to have suffered much pain from the wounds which appeared late in his life. He died in 1226.

"About 300 cases of stigmata among Roman Catholics have been recorded and in the nineteenth century, physicians made a thorough study of 19 of these cases and were convinced of their objective reality and honesty of the stigmatized.

"The most widely known living stigmatist is 52-year-old Therese Neumann of Konnersreuth, Germany. Each year thousands of persons go to see blood apparently oozing from her eyes and palms as it has every Good Friday since 1926.

"The Roman Catholic Church has never taken a position on the stigmata. Non-Catholic scientists have studied but not fully explained the stigmata. They are inclined to feel that the stigmata is associated with cataleptic or nervous hysteria.

"Miss Rosso was acompanied by an aunt when she was seen in church by Globe-Democrat reporters. The girl was kneeling when she began to reel and her aunt, Mrs. Joseph Rosso, caught her and stretched her out in the pew.

"After the mass a score of persons gathered around the girl's recumbent body while others kneeling in the church recited the rosary aloud until she sat up."

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PSYCHICS AND PSYCHIATRY

(Editor's note: This is the final article in a series of three written for the *Psychic Observer* on the changing attitude of medical men, especially psychiatrists, toward psychic phenomena.)

By
James Crenshaw

The answer to the jackpot question, "If psychical phenomena are real, why don't scientists accept them?" is:

They do!

Not all of them, of course, but those who do are recruiting greater and greater numbers of investigators, as well as actual "believers."

Psychiatrists, the medical men who treat the ill of mentality and the brain, are finding themselves on a frontier of new thinking along lines which would have been considered the sheerest heresy in science a number of years ago.

Large numbers of them have decided that an interest in such things as telepathy, clairvoyance and spirit manfestations can be considered decent and no longer unmentionable above a whisper.

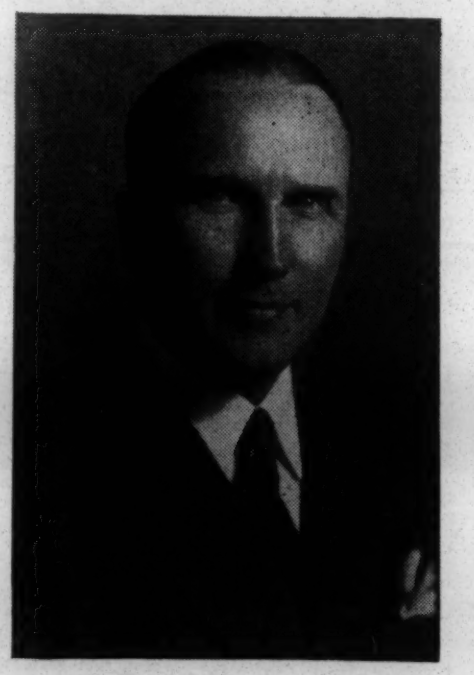
It has been a difficult transition, in which the relatively few sensitive individuals able to see beyond so-called normal boundaries have been ridiculed, persecuted and maligned. Gradually, however, men of repute have recognized that some possess faculties, such as clairvoyance, which pierce the fog of our narrow world.

Dr. Victor Parkin, the noted California psychiatrist, offers this analogy: Suppose a flying fish were to report back to the other fish in the depths what the world above the water was like. Would he not be ridiculed for his bizarre descriptions of momentary glimpses of a strange, unbelievable world where there was no water?

The psychic sensitive is like the flying fish, privileged for a moment to rise above the sea of the earth level and to bring back descriptions of a freer, larger world beyond, but subject to misunderstanding and unbelief on the part of those unable to imagine the existence of other realms.

Now, after so many fragmentary reports, agreeing in so many details, a little light is beginning to filter through.

Dr. Russell G. MacRobert, the New York neuropsychiatrist, who conducted a survey



Dr. Russell G. MacRobert
"Science Studies Intuition"

among his colleagues to determine whether any large number of them were interested in such things (they were; see Psychic Observer Sept. 10, 1950, now has told how research is proceding in a direction once considered *verboten.*

For the May, 1950, issue of the magazine *Tomorrow,* Dr. MacRobert contributed an article called "Science Studies Intuition." (The magazine just happens to be edited by Eileen J. Garrett, one of the world's great mediums, whose own clairvoyant "intuition" is outstanding).

First of all Dr. MacRobert cites a typical example of what parapsychologists would call "precognition" under anesthesia:

"The following experience occurred to a woman in April 1949 while she was being given gas anesthesia in the office of a prominent New York dentist. The patient had a dream under the anesthetic and when she awakened she was very upset. In her dream she saw her friend Mrs. Manuel Quezon, widow of the first president of the Philippines, ambushed and murdered on a lonely mountain road near Manila, half way around the world. Allowing for the difference in time between New York and Manila, the dream occurred ten hours before the crime was committed — a very ample margin of knowing before-hand ('precognition) as well as seeing something true at a distance without the eyes (clairvoyance).

" 'Weird,' concluded the dentist's report to me, 'especially coming from a very intelligent, two-feet-on-the-ground type of person.'

"The woman had been instrumental in founding a hospital in the Philippines and was familiar with the country. When the newspapers reported the scene as she had dreamed it, she returned to the dentist's office to learn if, while anesthetized, she had called out any names, hoping she might help identify the unknown assailants. The woman then was greatly disturbed, regretting that she had not relied on the dream as a warning, and immediately after its occurrence radioed to her friend in Manila. She might have been able to prevent the murder. 'If only I had known,' she said."

After relating this incident, Dr. MacRobert disposes of the orthodox "production" theory

of psychology, which holds that it is the brain which "produces" or secretes thought by a complex chemical and "quasi-electrical" process. This supposedly stems from an accumulation of sense impressions from the outer world.

If this were true, consciousness would reside in the brain, but brain surgeons, Dr. MacRobert points out have proved that there is "no area of the brain cortex indispensable to the existence of consciousness." Great sections of the brain can be removed by surgery without the patient losing consciousness or memory.

The inescapable conclusion, of course, is that matter is not essential to consciousness and that something beyond the mere filling of a material reservoir of sense perceptions accounts for consciousness and memory.

But stubborn adherence to the "production" theory has, in the past, interfered with a conscientous study of such things as hunches, prophetic dreams, premonitions, and intuitive flashes.

Now, however, psychiatrists who are endeavoring to find out more, says Dr. MacRobert, recognize that "memory is of the nature of spirit;" that memories, as Philosopher Henri Bergson said, are a part of the mind, and that the mind is distinct from the brain. (Dr. Gustaf Stromberg, the astronomer, has written extensively along the same line.)

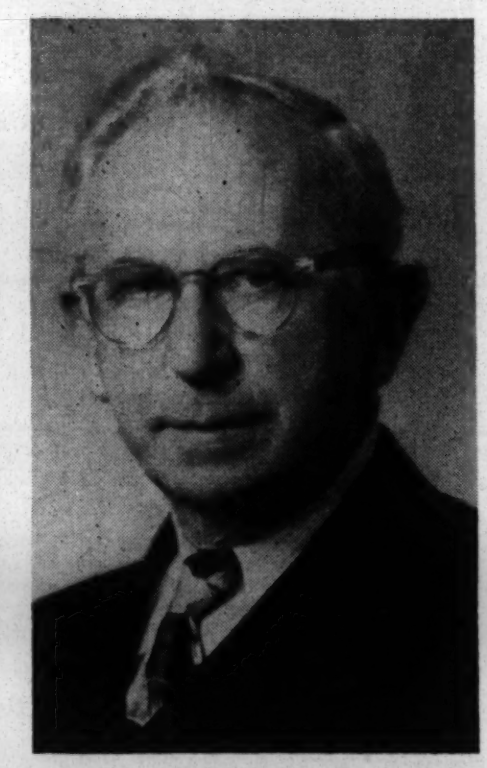
"Intuition, in its various forms, is one of those real or apparent types of natural phenomena bearing upon the possibility of mental activity apart from the body," writes Dr. MacRobert.

This leads to the inevitable conclusion that the theory which lies at the basis of any understanding of psychic phenomen is true, namely: that every living thing is animated by a spirit or soul (or both, depending upon definition), which is capable of consciousness and conscious existence apart from the physical body.

Since the mind, therefore, can function without the brain, it also may act upon or be acted upon by brains other than the one to which it is momentarily assigned by destiny.

Therein lies a clue to the mystery of intuition — which, of course, has yet to be solved by the interested scientists, but as Dr. MacRobert suggests, it is significant that they *are* at long last interested.

"The foundation for the materialistic view of mind has disappeared because no tissue seems to be necessary to preserve memory," his article states. "Thus, the chief stumbling block to the acceptance of intuition has been removed."



Victor Parkin, M.D., of Los Angeles, is one of the West's leading psychiatrists. In Southern California it is said that he has been an expert witness in court more times during his career than any other psychiatrist in that area.

He was formerly resident psychiatrist at the State Hospital in Patton, California, and was also at one time resident psychiatrist in the psychopathic department of the Los Angeles General Hospital.

In conclusion, Dr. MacRobert remarks that psychiatrists in the past "have been accused of bitterly resenting the existence and validity of psychical phenomena such as intuition and its relatives," but that "times have changed."

Dr. MacRobert had previously written in the Journal of Insurance Medicine (April, 1949) that parapsychology might open up a "vast neglected field of fruitful research" for psychiatrists and added:

"Should the next 25 years yield results in psychic research in any measure comparable to the results in physics in the last 25 years, a new era of enlightenment will result for man. But at present the surface of this area is merely scratched . . ."

His survey of 1948 showed that 68 per cent of the psychiatrists and neurosurgeons who responded to his inquiries believed they should "look into the truth and significance of these extrasensory and psychical happenings."

With this view, my friend Dr. Victor Parkin of Los Angeles concurs.

"I think," he told me, "that the increasing interest in things psychical and spiritual will become commonplace among scientific workers.

"Psychiatrists, I believe, should examine into every possible activity of the mind, and if they do not do so, it is by reason of a prejudice so stubborn as to set them apart from the scientific method and to expose them to valid accusations of bigotry.

"It is not scientific to prejudge any subject, nor does it do credit to the scientist to ignore a legitimate subject of inquiry or even damn it with faint praise.

"These realms of the mind are our great new frontier of investigation, and certainly the investigation, presentation and evaluation of those phenomena we class under the heading of 'psychics' must be fully and adequately considered if we are to cross the frontier and not remain stifled and imprisoned behind a barrier of orthodoxy."

The barrier must eventually give way, believes Dr. Parkin, so that the "increasing interest in things spiritual will become commonplace among scientific workers."

Why do not scientists accept the validity of psychical phenomena? Again, the answer: More and more of them are doing so.

But we are just beginning to hear about it.

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Book Reviews

by

VRAMIL SAURIN

NATHANIEL—Rochester H. Rogers, Christopher Publishing House, *Psychic Observer* — $2.00.

Rochester H. Rogers from *Rochester*, New York, sent me his book "Nathaniel," also a letter in which the genial old patriach says: *"I hope you enjoy reading it as much as I enjoyed writing it."*

With that I sensed a second intuition that this venerable gentleman had had a lot of fun. And when I commenced reading his small book, that's just what I found. For in Chapter VIII, he tells about a seance where a spirit materializes as natural I assume, as one entering a livened gathering of friends. (In fact, I had to read twice to make sure it was a spirit). 'She' is the "wittiest and the prettiest," and our hero (RHR) is seeking an introduction.

Rogers says:*"As she drew close to me, I was thrilled as a small boy at his first leap year party."*

At another seance a year later, she appears again. Approaching him, she announces: *"I am Rachel."* And now let RHR take it from here:

" 'I am Rochester,' said I, and waited for a reply. As none came, I said, 'Rachel, you must have had many a proposal when you were a young lady on Earth.' Her chuckle indicated that she was not displeased by the compliment, but to avoid further intrusion, she replied, *'I am not telling.'* "

'Nathaniel' his son, of course, affectionately referred to as "Nat," had apparently passed from this world in an adult age. However, we learn little of Nat, except that as a spirit he delights in surprising the "Old Man" when his back is turned. This should ordinarily be enough to scare the daylights out of anyone else, but as for our hero (RHR), he merely greets "Nat" with a chuckle.

I liked the one where a friend stopped RHR on the street. Sympathy is offered over the "passing" of Nat. Upon being told that "Nat is still here," the expression of the friend was one who was looking at a poor misfortunate who had suddenly gone mad.

Well, maniac or not, RHR had the presence of mind to wish the friend a "cheery goodby," RHR later joining a line in front of the bank teller's window. (An unsual place for a 'maniac' to be). While waiting, RHR is joined by another friend. Both are agreeably surprised to learn of their common interest in spiritual return, resulting in an exchange of their experiences. And from here, RHR takes over again:

"By this time the line had closed and formed a group. All ears were cocked. Emboldened by the support of the old timer, who like myself had never been regarded as a candidate for the State Hospital, I told my story until it was cut short by the teller's request for my deposit." The teller of course, didn't mind doing business with a maniac or two.

Occasionally, RHR strikes for

(Continued Page 17)

VISIT NEW YORK CITY Oct. 18 & 19

SEE PAGE 24

Coming Events 1950

October 16th-21st—Fourth annual convention of the Universal Brotherhood of the Cosmic Age, 3756 Reading Road, Cincinnati, Ohio; Rev. Emil J. Schmidt, Leader, Box 2174, Cincinnati, Ohio.

xxx

October 18 and 19—A Spiritualist Propaganda meeting, sponsored by The American Foundation for Psychic Research, Inc., will he held in the Crystal Ballroom of Hotel Diplomat, 108 West 43rd St., New York City, 8 P. M., Wednesday and Thursday, October 18th and 19th (doors open at 6 P. M.) Mediums to be featured: Rev. James M. Laughton, Detroit, Michigan; Rev. Clifford L. Bias, St. Petersburg, Florida and Rev. Edward Mackey, New York City. For information write: Miss Winifred Fenn, Sec'y A.F.P.R., Inc., 3904 60th St., Woodside, L. I., N. Y.

xxx

October 21-22—The 22nd annual convention of the Spiritualist National Union of Canada will be held in Toronto. For information, write: General Sec'y, T. David McQueen, 111 August Ave., Toronto, Ontario, Canada.

SUMMERLAND

DeNICHOLAS, Rev. Milesi—passed away July 10th at her home, Tullahoma, Tennessee. She was a noted leader in organized Spiritualism.

GOETZ, Elizabeth Harlow (85) passed away September 10th at her home, Springfield, Massachusetts. Theodor C. Russell officiated. For years, Mrs. Goetz, an outstanding leader in the field of Spiritualism, was publicity director of the National Spiritualist Association.

JONES, Lois, Grand Rapids, Michigan, passed away at Lily Dale, N. Y., Sept. 7th... Rev. Arthur Myers officiated.

JENKINS, Alexander F. — passed away at his home, Baltimore, Maryland. During his life-time, he was a staunch supporter and crusader for the cause of Spiritualism.

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Board of Directors of the National Spiritualist Association

During the entire week preceding the N. S. A. convention in Boston, October 16th to 21st, the officers above will conduct the business of the association. They are: left to right, sitting, Treasurer, Clyde *Dibble*, Burlingame, California; Secretary, Emil C. *Reichel*, 6227 West Greenfield Ave, Milwaukee (14), Wisconsin; President, Charles R. *Smith*, Milwaukee, Wisconsin; Vice President, Robert J. *MacDonald*, Niagara Falls, N. Y.; Trustee, Victoria *Barnes*, M D., Chicago, Illinnois.

Standing, Left to right: Trustee, Arthur A. *Myers*, Lily Dale, N. Y.; Trustee, Russell *Waldorf*, Springfield, Ohio; Trustee, H. Gordon *Burroughs*, Washington, D. C.; Trustee, Peter *Evert*, Fenton, Michigan.

Book Review

(Continued from Page 16)

seriousness explaining the various techniques employed in seances, supporting his knowledge with passages from the scriptures. The names of personal friends and well known mediums are mentioned, but even then he finds it difficult to be serious.

In the middle of his book, he describes an experience with a spiritual voice. He says: "Pat's rich brogue, genial wit and harmless horseplay keeps the seance in an uproar, so that he and his medium are always as welcome as two old cronies."

Incidentally, it was interesting to learn that the city of Rochester had derived its name from the Great grandfather of the author—Colonel Nathaniel Rochester, who had served in the Revolutionary War.

Apart from all that, I had a swell time reading RHR's book. I liked its dispassionate tone, its home-spun writing in an intimacy like one relating incidents between chuckles. If there's any criticism, I'll have to lay it on the publisher's statement on the jacket. They claim having read the book with care, labeling it as a serious document "disturbing to the orthodox Christian," and as an "introduction to Spiritualism."

I hardly believe that even RHR will agree with such a statement to the extent that it was his purpose to write anything serious enough to disturb anyone. Nor was it intended to introduce Spiritualism. For, had this been the case, RHR being an attorney and an astute student of the law, (he was formerly a clerk in the law office of Judge Lehman), would have certainly known how to present the evidence in a manner much more convincing.

No, this fine old man had found something beautiful in the passing of his son, something apart from the grief and sorrow that generally hangs with death, and his book was more in an effort to express the happiness he had discovered, so that others may be comforted as well.

Thanks again RHR for letting me read your book. I enjoyed every word of it.

ED. NOTE: Should you have a book to review. No promise that Mr. Saurin will review it but send it to him. ..Address: Vramil Saurin, 410 South Manhattan Place, Los Angeles (5), California.

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If your church is not listed in these columns, write at once to Psychic Observer, Inc., 10 East Fourth Street, Jamestown, New York, for complete information.

ARIZONA

Phoenix, Arizona

1st Sp'list Ch. of Arizona, 10th St. and E. Filmore; Sun. Lyceum 9:45 A. M.; Services, 11 A. M. and 8 P. M.; Junior League 6:45 Pres. Sarah Snyder, 1408 N. 3rd St.

Harmony Chapel, 1738 W. Van Buren; Sun. 2:30; 4:00 & 7:45 P. M.; Edwin W. Ford (N.S.T.)

CALIFORNIA

Alameda—Brotherhood Spiritualist Ch., 1407 9th St.; Sun. & Thurs., 7:30 P. M.; Rev. Pearl E. H. Manning; Phone LA-2316.

xxx

Alhambra—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

xxx

Escondido—Ch. of Spiritual Wisdom, 352 Fifth St.; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P. M.; Pastor, C. E. Goodale; Sec'y, Ann Collins.

xxx

Fresno, California

Church of Revelation, Inc., 985 Palm Ave.; Sun. & Wed. 8 P. M.; Friday 2 to 4 P. M.; Unfoldment Class—Friday 8 P M.; Rev. Janet Stine Wolford.

Society of Divine Science, Inc., 744 Mildreda Ave., Sun. 8 P. M.; Rev. Edna Kelley.

xxx

Hanford—Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Rev. Janet Stine Wolford, Pastor.

xxx

Hollywood, California

Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd., Wed. 8 P. M.; Carol E. McKinstry.

xxx

Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

xxx

Long Beach, California

Temple of Christian Philosophy, 1105 Raymond Ave.; Sun. 7:30 P. M.; Kosmon Club, Thurs. 1 P. M.; Rev. Lola Reddig, Phone 82316.

People's Sp'list Ch., 785 Junipero St., Rev. Edith M. Niles, Pastor, 1721 East Broadway. Phone: 730-28.

Spiritual Science Church (IGAS Charter No. 126), 1202 E. Plymouth St.; Rev. Mary C. Pirtle.

Temple of Sunshine, 108 Nieto Ave., Wed. 2 P. M.; Rev. Reesa Darling, Pastor. Phone: 8-4474.

Carl Horton Pierce Memorial Healing Center, Villa Riviera Hotel, Chapel in the Sky, Suite No. 1601, 800 East Ocean Ave., Sun. Vespers 2:30 P. M.; Mon. & Thurs. 8 P. M.; Dr. C. Richard Minugh; J. Leigh Denton; Telephone: 6-7261.

Ch. of Divine Light, 2276 American Ave.; Sun. & Thurs. 7:45 P. M.; Pastor, Rev. Beulah Englund, Phone 404955; Ass't, Billy Hall.

Universal Memorial Spiritual Ch., 1310 E. 7th St. Wed. 2 & 8 P. M.-Fri. 8 P. M.; At 620½ E. Anaheim-Sun. 7:30 P. M.; Rev. Wm. & Laura Crocker. Phone: 70-4558.

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Los Angeles, California

Wilshire Sp'list Ch., 508 So. Hobart Blvd.; Sun. 11 A. M.; Tues. 8 P. M.; Rev. Ethel Van De Water.

Central Sp'list Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, pastor.

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance, Sun 11 A. M.; Pearl Irene Barnes.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Sun. 2:30 & 4 P. M.; Minnie Sayres.

Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 and 7:30 P. M.; Rev. Katie Whittemore, 227 S. Flower St.

Spiritual Science Ch., 247 W. 58th St.; Tues. 2 P. M.; Wed. 8 P. M.; Fri. 7:30 P. M.; Sun. 11 A. M., 2 & 8 P. M.; Rev. Frank Mickley, Phone, TH 2104.

Spiritual Fellowship Group, 943 South Hoover St., Wednesday—2 & 7:30 P. M.; Sunday—2:30 to 4 P. M.; also Sunday evening service at 7:30 P. M.; Rev. Jane M. Sipes; Phone: Du-9-2280.

xxx

Oakland, California

First Temple of Spiritualism; 1442 Alice; Sun. 8 P. M. Mitzie Monroe, minister.

Fraternal Brotherhood Spiritual Ch., 626 West Grand Ave.; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lillian Storms (Hl 4-1684)

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Sacramento — Liberal Sp'list Ch., I.O.O.F. Hall, 9th & "K" Sts.; 4th Floor; Sun. 2:30 & 8 P. M.; Midweek services at 2113 "N" St. Wed. 2:30 & Fri. 8 P. M.; Visiting workers welcome; Rev. Ruth Moser.

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Ch. of Revelation Br. No. 14, 754 Mt. View Ave.; Sun. 7:30 P. M.; Rev. Ruth I Roberts.

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San Diego, California

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First Spiritualist Ch., 1240 Seventh Ave.; Hildred Hope Langford.

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Progressive Sp'list Ch., 3843 Herbert St; Carrie B. Kelly, minister; Kathryn T. Rodgers, secretary.

Concord Mission, 1934 Thirtieth St.; Elvina Johnson Colburn.

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San Francisco, California

Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence S. Becker.

Spiritualist Church of Revelation, Inc., 2139 Grove St.; Thurs. 7:45 P. M.; Rev. James J. Dickson, Pastor, Materializing and Direct Voice Medium. Pastor's home, 2940—19th Ave.

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

The First Sp'list Temple, 3324 Seventeenth St., Albert N. Therriault, Sec'y.

The Little Church (Spiritualist), 887 Valencia St., Sun. & Thurs. 7:45 P. M.; Class by Rev. Alta Schierman every Tuesday; Class by Rev. Helen Bercu every Wednesday; Phone: JU 5-9338.

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San Jose—Grace Spiritual Ch., I. O. O. F. Hall, 3rd & Santa Clara St.; Sun. 2:30 P. M., messages; 7:30 P. M., lecture & Healing; 4th Sun. 2-4 P. M. circles; Rubie Swisher, pastor.

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Santa Barbara — Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

Santa Cruz, California

House of Spiritual Communion, 513 Center St., Sun. & Wed. 7:30 P. M.; Rev. Irene M. Littler, Minister; Woodrow W. Littler.

Society of Divine Science, Inc., No. 102 Errett Circle; Sun. 8 P. M.; Rev. Alice P. Garrett.

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Vista—Metaphysical Temple of Truth, Route No. 4, Box 612, Rev. Florence L. Myers,

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Wilmar—C.C.A. of America Spiritual Ch. of St. Marys; Isobel & Emerson Pl., Woman's Club; Sun. 7:30 P. M.; Rev. W. Landeck. Phone: Atlantic 9-4130

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Denver, Colorado

The People's Sp'list Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

Progressive Spiritual Science Ch. Inc., 1517 Glenarm (downstairs); Sun. 11 A. M. & 7:30 P. M.; Healing & Unfoldment 7 P. M.; Thurs. message service 7:30 P. M.; Rev. Florence B. Stanton, Phone Westwood 1155M; Rev. Lois B. Washburn, Phone Lakewood 1582W.

Star of East Sp'list Ch, 738 Santa Fe Drive, Sun. 7:45 P. M.; Rev. Frieda Nicklis; Phone: GLendale 7344.

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Willimantic—1st Society of Sp'lists, 142 Valley St.; Sun. 2:30 & 7 P. M.; Pres., Caroline J. Conner.

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Spiritual Temple of Light, 5725—14th St., N. W., Sun. & Tues. 8 P. M.; (I.G.A.S.) Rev. Pearl Jarcy Kerwin, pastor; Phone: Tuckerman 1993; Mildred Pulliam, Sec'y.

1st Spiritual Science Ch., 1900 "F" St., N. W., Park Central Apartment Hotel, Suite 604; Services: Tues., 2:30 P. M.; Sun., Tues., Wed. and Thurs. 8 P. M.; Rev. Alice Tindall; Phone: MEtropolitan 0540, Ext. 604.

Ch. of Two Worlds, 2460 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda D. Egbert, Sec'y, 7529 Alaska Ave., N.W.; Minister H. Gordon Burroughs; Phone, EMerson 0010.

FLORIDA

Daytona Beach—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

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Beckoning Light Spiritualist Ch., Woman's Club; Services Sunday evening; Rev. Jewel Williams, 200 N.E. 4th St., Phone: 2-3160.

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Spiritual Alliance Temple of Truth, (Charter: Nat'l Sp'list Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Little Shenandoah Sp'list Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Ermal McNab; Pearl Hinkson.

Temple of Revelation, 600 S. W. 25th Ave.; Sun. & Wed. 7:45 P. M.; Rev. Ruby J. Schmidt, Pastor, 1803 N.W. 6th St.; Phone 9-9687.

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Universal Ch. of The Master, Inc., Universal Science Center, 8918 13th St., Instructor and Lecturer, Rev. C. Reumaine-King. Phone: Tampa 3-4365.

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(Chicago Continued Next Page)

(Chicago Continued)

Scientific Center of Spiritualism. Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany 1416).

Ch. of Living Thought, 2729 South Keeler Ave.; Sun. 7:30 P. M. service in Czech language; Charles Golan; Rud Prikop, 2455 S. St. Louis Ave.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvery Hall; Sun. 2:30 to 5 P.M.; Rev. Emma Binz.

Belmont Sp'list Ch., 1219 Belmont Ave., Sun. & Thurs. 2:30 & 8 P. M.; Sec'y Esther A. Lundquist; Pres. Gertrude McAllister, Phone: Van Buren 6-1625.

The Ch. of The Spiritualist, 4557 N. Broadway, Sun. 3 & 8 P. M.; Classes Thurs. 8 P. M.; Rev. Floyd Humble.

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Spiritual Science Ch. No. 14 (Formerly the First German American Sp'list Ch.), 2517 W. Fullerton Ave.; Pres., M. Schatz; Sec'y, E. Olsen.

Star of the East Psychic Science Temple, 812 W. 69th St. (2nd floor), Sun. 7:30 P. M.; Rev. Louise Lewis, pastor.

Puritan Spiritualist Ch., 812 West 59th St., Sun. 8 P. M.; Rev. Rose McKay, 8209 East End Ave.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister, Rev. John Skinner; Phone HEmlock 4-9181.

Psychic Science Temple of Divine Brotherhood, 1452 W. 69th St.; Sun. 7:45 P. M.; Rev. Hazel Themascus, Phone Republic 7-5616.

Chantoa Temple of Zaya, Room 500-A—410 S. Michigan Ave.; Sat. 8 P. M.; Rev. Maria Strazzantoelli. Phone, Ha 7-2309 or Di 8-1861.

Liberal Psychic Science Ch. No. 1, 3449 West Altgeld Ave., Sun. 2:30 & 7:30 P. M.; Wed. 7:45 P. M.; Class: Tues. & Fri. 8 P. M.; Social 2nd and last Sat.; Rev. Anthony Camardi, Pastor; Phone: CApitol- 7-6333.

Evangelical Spiritual Ch., 654 N. Parkside Ave.; Rev. Harry H. Hilborn, pastor; 5923 Westlake Ave.; Ass't, Betty Samples.

Bethel Spiritual Ch., 2115 N. California Ave. Sun. & Thurs. 8 P. M.; Candle Light service 2nd Thurs.; Rev. Eliz. Palmer-Heller; Phone: Capitol 7-2110.

Third Ch. of Higher Spiritualism No. 1; Hamilton Hotel, 20 S. Dearborn; Sun. 8 P. M.; Rev. Henri Zacharias; Phone SUperior 4-3902.

Ch. of Higher Spiritualism No. 2; 554 N. Cicero; Sun. 7:30 P. M.; Candle Light service 2nd & 4th Sun.; Ruth A. Foster; Phone: COlumbus 12429.

St. Paul's Spiritual Ch., 4201 W. Armitage; Sun. 8 P. M.; Pastor- Rev. Louise Quinn; Phone: KEdzie 3-1174.

Ch. of the Good Shepherd; 2655 West Homer St., Alvah Simpson, pastor.

Friendly Spiritual Ch., 240 W. 63rd St., Sun. 8 P. M.; Rev. Elver R. Street; Phone: WEntworth 6-2270.

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Cicero—First Sp'list Ch., 5033 West 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

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Danville — Danville Sp'list Ch., 10½ N. Walnut St.; Rev. Clay Campbell, 128 Tenn. St. Phone 1399-J.

Decatur—1st Sp'list Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

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East St. Louis, Illinois

Spiritual Science Ch., 16th & Cleveland Ave.; Pastor, Laura Phillips; Sec'y, Mrs. Clarence Prater, R. R. 2, Millstadt, Ill.

xxx

Joliet—1st Sp'list Ch., Jasper & Glenwood Place; Sun. 2:30 P. M.; Opal Veazie, Pres.

xxx

LeRoy—J. T. & E. J. Crumbaugh Sp'list Ch.; Chas. C. Cunningham.

xxx

Peoria Illinois

Spiritual Church of God Center, 416 Hamilton Blvd., G.A.R. Hall; Sun. 7:30 P. M.; Wed. 7:30 P. M. at 622 Main St., I.O.O.F. Hall; Rev. M. E. Price, pastor; Phone: 2-4608 or 3-6190.

xxx

Westmont—Unity Sp'list Ch., 13 W. Quincy St.; E. Backlund.

INDIANA

Anderson, Indiana

Madison Ave. Sp'list Ch., 13th & Madison Ave.; Fanchion Harwood.

The Wayshower Spiritual Mission, Tues. & Thurs. 7:45 P. M.; Sat. 2 & 7:45 P. M.; Dr. Marie F. Morris, 2030 Louise St.

Sp'list Temple of Truth, American Room, Anderson Hotel; Sun. 7:30 P. M.; Rev. Virginia Leach Falls.

xxx

Elkhart—Christian Spiritual Temple, 209½ S. Main St.; Minister, Rev. Harry Sutton, 1800 Frances Ave.

xxx

Evansville, Indiana

Union Spiritual Ch., Third Ave. & Michigan Sts.; Thurs. and Sun. 8 P. M.; Rev. Jeanette Hoeppel, Pastor.

First Psychic Science Ch., Vendome Hotel, Minnie Geisleman.

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Fort Wayne—Sp'list Ch. of Divine Science, N. S. A., 1615 Wells St.; Sun. 9:30 A. M. & 7:45 P. M.; Thurs. 2 & 7:45 P. M.; Rev. Bernice Brock.

xxx

Gary—1st Sp'list Ch. of Gary, 2430-2 West 11th St.; Claude Dixon, President; Sec'y, Reba Schallon, 228 Ellsworth St.

xxx

Hammond—Unity Sp'list Ch., 5454 Holman Ave., K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

xxx

Indianapolis, Indiana

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Truelight Sp'list Ch. (S.M.A.) 1426 Astor St.; Sun. 7:45 P. M.; Rev. Affie L. Reep, Pastor; Carl Reep, Pres.

Holy Quietness Sp'list Ch., 813 West New York St.; Rev. Mamie Worland; J. A. Worland.

Sp'list Center Ch., 214 Arsenal Ave.; Pres. E. Harry Hudson; Sec'y, Carrie A. Ayers.

xxx

Lafayette, Indiana

Ch. of Divine Truth, Ferry St. (between 5th & 6th); Speaker, Wm. S. Andrew; Pres. Celia White.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

xxx

La Porte—People's Psychic Ch., 1001 Jefferson Ave., Pastor and Pres. Charles W. Mills, 601 Central Ave.

xxx

Marion, Indiana

Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

Golden Thought Sp'list Ch., 110½ W. 3rd St.; Sun. 7:30 P. M.; Pastor, Mrs. Charles Cochrane, Phone 4238-J.

Richmond—The 1st Sp'list Ch. (N.S.A.), Westcott Hotel Auditorium, Sun. 7:30 P. M.; Wed. 7:30 P. M.; at 504 S. 5th St.; Pastor, Frank Schroeder; Pres. Dr. H. Lee Wintrow.

xxx

South Bend—Ch. of Spiritual Truth, 619 South St. Joseph St.; Marie Smith.

xxx

Terre Haute—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

Johnson Chapel Psychic Center, 1018 Euclid Ave.; Sun. 8 P. M.; Rev. Wm. Leach; Rev. Vessa Huffman.

KANSAS

Kansas City, Kansas

1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing, 7:30 P. M.; Tues. 2 & 7 P. M.; Rev. Bettie J. Palmer, 828 Ann Ave.

Ch. of Spiritual Friendship, 1210 Troup St., Lyceum Sun. 10 A. M.; Wed. & Sun. 8 P. M.; Rev. W. E. Rister.

KENTUCKY

Louisville—Spiritual Science Ch. of Light, 517 East Broadway St., (Labor Temple) Second Floor; Sun. 2:30 P. M.; Rev. James Z. Thompson, Co-Pastor; Frank James, Healer.

xxx

Paducah—Paducah Psychic Study Club, Sun. 8 P. M.; Leslie & Mildred Faith, Rt. No. 1, Bickner Lane. Phone 1910-M.

LOUISIANA

New Orleans—Divine Fellowship of Sp'lism, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Spiritual Sc Ch.) 500 East 39th St.; Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs., Healing, 1 P. M.; Rev. Elizabeth Dennis, 2908 Louden Ave. Phone: LIberty 4512.

United Bible Spiritual Temple, 1830 Bolton St.; Sun., Wed. & Fri., 8 P. M.; Rev. Grace P. Bauer, 1830 Bolton.

The Spiritual Sanctuary, 2606 Eutaw Pl. at North Ave.; Wed. & Sun. 7:45 P. M.; Pastor, Robert T. J. Barnes. Phone Ho 4408.

MASSACHUSETTS

Boston, Mass.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

xxx

Cambridge—1st Sp'list Ch., 536 Massachusetts Ave., Marion F. Upham, pastor.

xxx

Fitchburg—1st Spiritual Alliance Ch., 22 Knowlton Terrace; Mildred D. Smith.

xxx

Lynn—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.). Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Sec'y Agnes Winstanley; Pres. Della Davis.

xxx

Malden—Trinity Sp'list Ch., 171-181 Pleasant St., Room 13, Morgan Bldg.; Sun. & Thurs. 8 P. M.; Rev. W. J. Hiltz, pastor.

xxx

Quincy—1st Sp'list Ch., 4 Maple St.; Tues. evening; Pres. Bertie De Young.

xxx

Salem—First Spiritualist Mission, Odell Hall, 60 Washington St., President, Gladys Worsencroft; Treas., Everett L. Gray, 45 Ellsworth Ave., Beverly, Mass.

Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M..

1st Spiritual Alliance Ch., 137½ State St., Room 302. Pres. Clara Barnett; Pastor, Rev. Maude E. Taft; Sec'y, Alice Thurston; Treas., Joseph Henneberg.

xxx

Worcester—First Spirituas Ch., 35 Oread St.; Pres. Wm. R. Irwin; Sec'y, Jane Liberty, 771 Main St., Worcester (3).

MICHIGAN

Battle Creek—Sp'list Ch. of Divinity, Carpenter's Hall, (I.S.A.) Sun. 7:30 P. M.; President, Glenn R. Brenner.

xxx

Bay City, Michigan

Congregation of Spiritual Unity, 215 South Linn St.; Sun. 7:45 P. M.; Sec'y, Irene C. Hay; President, Clara Trombley, 909 Hart St., Essexville, Mich.

xxx

Cadillac — First Spiritualist Church, 122 E. Nelson St.; Pres. Guy Curtis.

xxx

Coldwater—(I.S.A.) Spiritualist Temple, 52½ W. Chicago St., Mon. & Sun. 7:30 P. M.; Rev. Pearl Burns, Pastor; Laura Crown, Ass't Pastor.

xxx

Detroit, Michigan

Allen Memorial Spiritualist Church, Federation of Woman's Club Building, 616 West Hancock St. (at Second Ave.) Sunday 7:45 P. M.; Rev. Edith L. Green; Phone: TYler 4-1004.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brighmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner. Phone: WA-8-6756.

Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

Center of Spiritual Hope, Barlum Hotel, Cadillac Sq., Parlor D; Sun. 7:30 P. M.; Pastor, Hazel Damrau; Asst. Pastor, Ina Stigall.

1st Church of Spirit Communion, 3910 Avery Ave.; Sun. 11 A. M.; Homer Warren Watkins.

Spiritualist Shrine, 6218 16th St.; Pastor, Rev. Leone Leach, Phone Ty 62558; Sec'y, Rev. Helen Britt.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandria Ave.; Jean Pattie, Sec'y.

Spiritual Light of the World, 9266 Reivera St.; Sun. 7:30 P. M.; Rev. Grace Shipley, Phone: Tyler 44-807.

Christian Universal Sp'list Ch., 15756 Lamphere Road; Sun. 2:30 P. M.; Message Service—Wed. 1-4 P. M.; Rev. Gusta A. Bessie; Phone: Kenwood 2-3108.

Sacred Heart of Jesus; Independent Sp'list Ch., 3406 E. Davidson; Sun. 3 & 7:30 P. M.; Rev. Bernice Sokowski; Phone: Tw-21059.

1st Sp'list Temple, Samaritan Temple, 5045 Fourth Ave.; Sun. 7:30 P. M.; Pres., John Throop; Sec'y, Goldie M. Dodd.

xxx

Eaton Rapids—Sp'list Episcopal Ch., East Hamlin St., Rev. Ruth Walling.

xxx

Flint, Michigan

Sp'list Episcopal Ch., 733 South Saginaw St.; Noah Rice.

Church of Spiritual Light, 8291 East Atherton Road; Sunday 7:30 P. M.; Dr. Ernest C. Evans.

xxx

Grand Rapids, Michigan

Sp'list Ch. of Divine Light, 1107 Sheldon, S. E.; Sun. 3:30 & 7:00 P. M.; Secretary, Mrs. J. C. Rector, 34 Shelby St., S. W.

Spiritual Lighthouse of Truth Ch., Maccabee Temple, 126 Sheldon Ave.; Sun. 3:30 & 7 P. M.; Tues. & Thurs. 8 P. M., 254 La Grave Ave.; Pastor, Rev. Ernest Gleason (Phone 90763).

(Michigan Continued)

Hazel Park—St. Mary's Ch. Christian Corinthian of America, 21207 John R. cor. of Bernard; Pres. Gertrude Paull; Sec'y, Catherine McDermott.

xxx

Jackson, Michigan

Goodfellow Spiritualist Church, 1014 LeRoy Ave., (at Ellery) Wed. & Sun. 8 P. M.: Rev. James Tingley.

The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 and 7:30 (Messages 3:30; Supper 5:30); Rev. Bessie Wells, Phone 31278.

xxx

Kalamazoo, Michigan

Psychic Center, 718 Elm Place, Healing center; Mental mediumship; Rev. Mabel Cuddington.

Psychic Society Ch., 309 N. Burdick St., Sun. 8 P. M.; Class, Wed.; Circle, Fri. 8 P. M. at 714 N. Rose St.; Rev. Beth Roche', Minister.

Ch. of Spiritual Truth, 610 Mill St.; Sun. 3 & 7 P. M.; Circles, Sat. 7:30 P. M.; Pastor, Rev. Mattie M. Barents; Ass't pastor, Rev. Claudia Mabus.

xxx

Lansing—1st Spiritualist Episcopal Church, Main Auditorium, Y. W. C. A., **Townsend St.**; Claude M. Jewell, 526 South **Waverly Road**, Lansing.

xxx

Muskegon—St. John's Sp'list Ch., 187 E. Grand Ave.; Sun. 7:30 P. M.; Tues. & Thurs. 8 P. M.; Rev. Wm. R. Aldred.

xxx

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

xxx

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

xxx

Roseville—Church of Harmony of Christian Corinthians. 17358 Roseville Blvd; **Sun. 7:30** P. M.; Minister, Rev. Lura Matthews; **Staff** mediums: Rev. Leigh Drake & Rev. **Christine** Drake.

xxx

Saginaw—Ch. of Spiritual Truth, Brewster and Webster Sts.; Pastor, Rev. Alma Eastman.

MINNESOTA

Duluth—1st Sp'list Temple, 601 E. 5th St.; Rev. F. W. Hutchinson; C. Hegge; Ann Smalley.

xxx

Minneapolis, Minnesota

Ch. of Infinite Wisdom, 614-620 East 15th St.; Henry M. Paulson.

Second Sp'list Ch., 23rd & Lyndale Aves.; Sun. 7:45 P. M.; Pres. John Koorn; Sec'y., A. Padgett.

xxx

St. Paul—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed., 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

4th Ch. Science of Progressive Life, 3745 Chestnut St.; Sun. 7:45 P. M.; Wed. 2 & 8 P. M.; Ivella Barnes, Minister.

Second Church—Science of Progressive Life, 4214 E. 26th St.; Sun. 8 P. M.; Circles Thurs. 8 P. M.; Rev. Ethel Whedon.

Christian Spiritual Healing Center, Cornell Hotel, cor. Linwood and Troost, Apt. 307; 4:30 to 6:30 P. M.; Rev. N. D. McElroy; Phone: GR-5723.

Truth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway, Sun. & Wed. 7:45 P. M.; Dr. M. D. Russell and Rev. Charles M. Ball.

xxx

St. Joseph—Sp'list Episcopal Ch., 2102 **Felix**; Pres. B. V. Garner; Sec'y, Mrs. Bernice McGrew, 209 S. 15th St.

St. Louis, Missouri

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Psychic Center, 3813 Washington Blvd.; Thurs & Sun. 8 P. M.; Ida F. Eggers.

Unity Spiritual Science Advanced Soul Church, 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sibel Ave.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P M.; Bernice M. Bennett; Gertrude Hannah, Rosedale: 7137.

Missouri Spiritual Science Ch., 3549 **Arsenal** St.; Anna Bothmann, 3653 Alberta **St.** Sun. 7:45 P. M.; Iona Brandt.

Progressive Sp'list Lyceum and Research Society of St. Louis; An Educational Organization of Spiritualist laymen. Activities limited to members only. Robert C. Kroll, President.

Unity Science Spiritual Ch., Blue Room, Roosevelt Hotel, Delmar & Euclid Sts.; Emma Roney-Rohlfing, 5705 Chippawa Blvd.

Corinth Nat'l Sp'list Ch., 3921 N. 19th St.; Fri. & Sun. 8 P. M.; Class Wed. 7:30 P. M.; Rev. Nellie G. Carter. Phone: CHestnut 6291.

NEW HAMPSHIRE

Manchester — Psychic Center, Y. M. C. A., Room C, Mechanic St.; Henry L. Paradis, 15 Haines St., Nashua.

xxx

Portsmouth—1st Spiritual Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.: Frank Daley.

NEW JERSEY

Camden—2nd Spi'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, Broadway and Cooper Sts.; Sun. 7:45 P. M.; Rev. Catherine Broome, 246 S. 34th St.; Phone: WO 4-7446.

xxx

Clifton—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave., Connie Clark.

xxx

Elizabeth—Seventh Church of Psychic Science, 415 Madison Ave.; Sun. 7:45 P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 2-3515.

xxx

Englewood—Ch. of Holy Spirit (I.G.A.S.), 92 Knickerbocker Road; Sun. 8 P. M.; Rev. M. McBride Panton.

xxx

Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

xxx

Leonia—Holy Trinity Ch. of Psychic Science, 309 Beechwood Place; Sun., Tues. & Thurs. 7:30 P. M.; Mon. & Thurs. 2 P. M.; Rev. Helen M. Paul.

xxx

Long Branch—Trinity Ch. of Spiritual Science 111 Wash St.; Mary Reva Wood.

xxx

Neptune City—Star Spiritual Ch., 134 Sylvania Ave. Loweta Fine.

xxx

Newark, New Jersey

Ch. of Spiritual Peace, Love and Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Church of Spiritual Harmony and Promotion. 532 Springfield Ave., at 10th; Sun., Tuesday, Wed., Thurs. & Friday, 1:30 and 7:30 P. M.; Rev. K. Hazelwood, pastor, Phone: 3-5519.

xxx

Passaic — Memorial Sp'list Church, 164 Hope Ave.; Christine Reckenbeil.

Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

Ch. of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt: (Phone LAmbert 3-0979); Myrtle Morse.

xxx

Trenton, New Jersey

Spiritual Science Center, 20 Bank St.; Class, **Sat. 8 P. M.; Jeannette Warner, Pres. Phone** 42-364.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Sun. 8 P. M.; Adah Ross Crew, 132 Cleveland Ave.

xxx

Union City, New Jersey

Divine Psychic Mission of Consolation, 419 38th St.; Founder, Rev. Anna Doermer-Simms; Pastor, Rev. H. C. Millare.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Fri. 2 & 8 P. M.; healing Tues. 2 P. M.; Classes, Tues. & Thurs. evenings. Rev. Sophie Busch, 199 Cambridge Ave., Jersey City 7, N. J.

National Institute Scientific Spiritual Truth, Inc., 510—48th St., Wed. 2 P. M. & 7:30 P. M. (Class) Rev. William Charles Owens.

xxx

West Englewood—John's First Memorial Spiritual Ch., 27 W. Forest Ave., Services: Sun., Mon. & Wed. 7:30 P. M.; Fri. 2 P. M.; Classes: Tues. 2 P. M. & Thurs. 8 P. M.; Pastor, Rev. Louise Gallo; Phoe TE 7-6335.

NEW YORK STATE

Albany, New York

The Progressive Spiritualist Temple of Albany, Odd Fellows' Temple, 13 Elk St., Sun. 7:45 P. M.; Rev. George Guilmette; Rev. Mildred Leon; Pastor, Rev. Margaret Lewis.

First Sp'list Ch., 264 Central Ave., Sun. 7 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

xxx

Binghamton, New York

1st Sp'list Ch. (I. G. A. S.) 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

Sunshine Circle, 7 Mulberry St., Sun. 8 P. M.; Mae Merritt-Snyder.

xxx

Brooklyn, N. Y.

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

Ch. of Divine Inspiration (AOA), 155 Bergen St.; Sun., Mon., Tues. & Fri. 2 to 4 P. M. and 6 to 10 P. M.; Healing, Thurs. 2 P. M.; Pastor Fara.

St. John's Sp'list Ch., 8025 3rd Ave.; (4th Ave. Local of B.M.T. Subway 77th St.) Sun. & Fri. 8 P. M.; Wed. 8 P. M.; Rev. Lillian Johnson.

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Buffalo, New York

Center of Psychic Science, Chinese Room, Hotel Statler, Sun. 8 P. M.; Rev. Raymond Cudney, Minister. Phone: GArfield 3968.

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roehl.

Unity Sp'list Ch., LeRoy & Fillmore Ave., Sun., 7:45 P. M. (Medium's Day, First Sunday) Margaret Hauth.

John Carlson Memorial Spiritualist Church, Golden Light of The World, 95 Johnson Park, Sunday 7:45 P. M.; (Medium's Day —2nd & 4th Sunday) Edith Sandy, 62 College St.

Pierce Memorial Sp'list Ch., 15 Harwood Place; Sun. 8 P. M.; Rev. Gertrude Townsend.

1st Spiritual Science Inc., 557 Tonawanda St., (Riverside Bus) Sun. 7:45 P. M.; Rev. J. J. Carroll and Rev. Lanora Wolf. (Visiting Mediums welcome) Phone Riverside 3769.

Cold Spring Sp'list Ch., Second Floor, 1445 Jefferson Ave.; Sun. 8 P. M.; (Medium's Day 3rd Sun.) Mildred Mason.

East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

xxx

Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St.; Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

xxx

Jamestown — Open Door Sp'list Ch., 503 E. Second St; Sun. & Wed. 8 P. M; (Medium's Day, last Sun.) Carrie Yarter.

xxx

Lockport—Lock City Sp'list Temple, 11 Cottage St.; Sun. 7:30 P. M.; Wed. 7:45 P. M.; (medium's day 3rd Sun. 3:30 & 7:30 P. M.) Rev. Violet Southland.

xxx

Long Island, New York

South Ozone Park — Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:30 P. M.; Tues. 2 & 8 P. M.; Rev. Grace E. Wagner.

xxx

Jamaica—Church of Eternal Light, 9050 170th Street, cor. Jamaica Ave. Services, Mon., Tue., and Thur. 2 P. M. and 8 P. M. Rev. William Skidmore, Pastor. Rev. Mary Skidmore, Services Sun. 8 P. M., Wed. 2 and 8 P. M.; Irene Boyd, Phone Olympia 8-7889.

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Jamaica—Church of Eternal Light (Auxiliary) 90-07 168th St.; Mon., Tues. & Wed., 2 & 8 P. M.; Irene Boyd, Phone Olympia 8-7889.

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Richmond Hill South—Ch. of Spiritual Guidance, 111-41 120th St.; Message Service Sun. 8 P. M. & Wed. 1 P. M.; Rev. Mollie Beck; Phone: VIrginia 3-5979.

xxx

West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Rev. Marion Miller.

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New York City, New York

Stead Memorial Center, 41 W 88th St., Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; also Fri. 8 P. M.; Rev. Bertha Marx, minister.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sun., 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Occult Science Society; Meetings held 2nd & 4th Wed. each month, 8 P. M., at Hotel Times Square, 43rd St. & 8th Ave.; Wilfred S. Spear, President, Box 386, Yonkers, N. Y.

Beacon Light Spiritualist Church, 169 West 98th St., Apt. No. 8, Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Rev. Hermine Leger.

Ecclesiastical Council of Spiritual Sc. Mother Ch., Inc.; Studio 856; Carnegie Hall, 154 West 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Ch. of Eternal Life, 1226 Second Ave., Message service: Mon & Wed. 8 P. M.; Healing, Fri. 8 P. M.; Rev. R. Hauser; Josephine Carl, Sec'y.

Temple of Light, 152 West 42nd St. (Suite 708), Sunday 11 A. M. & 7 P. M.; Tues., Thurs. & Friday 7 P. M.; Tues. & Fri. 2 P. M.; Classes: Monday 7:45 P. M.; Rev. William Charles Owens, Pastor; Rev. Marion Owens.

Aquarian Brotherhood of Christ, 244 West 75th St. Carolyn Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M. Rev. Olive Kruger.

Chapel Eternal Star, 237 West 72nd St., Message service: Sat., Sun. & Wed. 7:30 P. M.; Also Tues. & Thurs. 1 P. M.; Rev. Rose Erickson; Phone: Trafalgar 7-3113.

1st Ch. of Spiritual Vision, 100 West 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Rev. Angeli V. Cali, Pastor; Phone: PLaza—7-1799.

Spiritual & Ethical Society: October through May; Regular meetings, except during the months, June, July, August & September, every Sunday 3 P. M. at Steinway Hall, 113 West 57th St. Laeder: Fred W Schneider, 608 West 140th St., New York City.

(New York City Continued Next Page)

(New York City Continued)

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

United Spiritualists' Ch., 41 West 73rd St.; Sunday 11 A. M.; Message service: Tues. 7:30 P. M.; Class Thurs. 8 P. M.; Rev. Lillian Bleser, minister nnd teacher. Special Message service by Alta Beyer, Wed. & Fri. 7 P. M.; also Thurs and Sat. 1 P. M.

Ch. of Science & Philosophy, 221 W. 105th St.; Apt. 1-W; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M.; Anna C. Gaze.

N. Y. P Psychology Forum, Studio 608, Steinway Hall, 113 West 57th St.; Tues. 8 P. M.; Ann Koernig, director, 64 W. 9th St.

Spiritual Science Mother Ch. (Founded 1923) Studio No. 503, Carnegie Hall; Pastors, Glenn Argoe, Alice W. Tindall, Frances Parker.

Victor Seabury Memorial, 1947 B'way, Loewe's Bldg.; Mon. 7:30 P. M.; Phone: TRafalgar 78429; Frances Seabury, pastor.

Helen Brand Memorial Ch. (I.G.A.S.) Services 2nd & 4th Sun. 2:30 P. M.; Studio No. 67, Metropolitan Studios, 1425 B'way (near 40th St.) Rev. Hazel Brand Herrejon, pastor; Caron Smith, Sec'y.

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Rochester, New York

Open Door Sp'list Ch., 1101 East Main St.; Sunday 7:45; Pastor and Sec'y, Rev. Estella A. Case, 91 Bloss St., Rochester (6) Phone Glenwood 7745-W.

Trinity Temple Sp'list Ch., 12 Madison St.; Thurs. & Sun. 8 P. M.; Pastor: Rev. Mayme Rosenbaum. Phone: LOcust 9-266.

Ch. of Divine Inspiration, 27 Appleton St.; Sun. & Wed. 8 P. M.; Medium's Day 4th Sun; Rev. Ethel E. Taylor, Minister.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

St. Paul's Ch. of Spirit Communion, 668 South Ave., Rev. Frances Adam Cottage.

Universal Psychic Science Temple, 67 Edinburgh St.; Sun. & Wed. 8 P. M.; Rev. Helene Gerling.

xxx

Schenectady — Ch. of The Healing Christ, WCTU Rooms, 751 State St.; Sun. 7:30 P. M.; Circle Tues. 8 P. M.; L. H. DeLong. Phone 6-0259.

xxx

Syracuse, New York

1st Sp'list Ch., 525 Oakwood Ave.; Sec'y, Wava LeDuc, R.F.D. No. 3, Baldwinsville. N. Y.

Sp'list Ch. of God, 166 Linden St., Sunday 8:30 P. M.; Margaret Wesley, Secretary.

Universal Psychic Science Ch. Chapter Room No. 3, Syracuse Temple, Y. W. C. A.; Wed. & Sun. 8 P. M.; Rev. Ruth LaBarr.

xxx

Utica—Christian Sp'list Ch., 506 Seneca St.; (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

Friendly Sp'list Ch., 31 South Howard St.; Hulda Stewart.

St. Paul's Sp'list Ch., 400 Bishop St.; Revina Roshon.

xxx

Ashtabula—1st Sp'list Temple, Main & West 43rd St.; Pres. Ralph D. Cutlip; Sec'y, Mrs. R. D. Cutlip, 129 Ross St.

xxx

Canton—Sp'list Episcopal Ch., 803 Tuscarawas 912 2nd St. S.W.

Cincinnati, Ohio

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley, Missionary Medium.

First Spiritualist Episcopal Church, 3229 Woodburn Ave., Sun. 7:30 P. M.; Rev. Louretta M. Solt, Minister; Phone: WO 5273.

Universal Brotherhood of The Cosmic Age, 3756 Reading Rd.; Sun. 7 P. M.; Thurs. 7:30 P. M.; Emil J. Schmidt.

xxx

Cleveland, Ohio

(Lakewood) Universal Ch. of Truth. N. W. cor. Belle & Detroit; Entrance on Belle Ave. Bertis H. Cunningham, 7500 Euclid Ave. (ENdicott 1250).

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, Rev. John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

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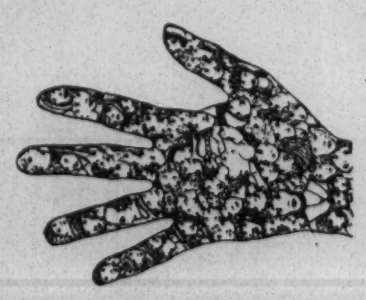

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Buffalo, N. Y. — Rev. Rowland A. Henry, Pastor, Nazarene Spiritualist Church, Lecturer, Teacher, Healer, Mental Medium. A servant for the Spirit World. Write R. A. Henry, 172 Goodell St., Buffalo, N. Y. Phone: MO 1683. (P-292)

Canton, Ohio—Enid Brady open for church engagements; lectures, messages, psychic artist; Consultation; love offering basis; write: Enid Brady, 713 Bellflower Ave., S. W., Canton (10) Ohio. (P-301)

Hamilton (Ont.), Canada—Rev. F. Eric B. Mantle; Open for engagements, Canada and U.S.A., lecturer, teacher, mental and trance medium; Past Pres. N.S.A. of Canada; Write: F. E. B. Mantle,, 45 Ashley St., Hamilton, Ont., Canada. (P-296)

Miami, Florida—Spiritual Healing and Consultation. Questions answered by mail. Love offering. Write: Maude Allen, pastor of The Spiritual Church of Christ, P.O. Box 86, Miami (1) Florida. (P-303)

Las Vegas, Nevada—Ella R. Heap, 2204 Santa Clara Drive., Consultation, Healing, Teaching, Literature. Telephone: Las Vegas 1374-J. (P-294)

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